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# A GRAMMAR

OF THE

# KUVI LANGUAGE,

*WITH COPIOUS EXAMPLES,*

BY

THE REV. F. V. P. SCHULZE.

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FIRST EDITION.

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## PREFACE.



THE reason why the author of this work turned his attention to the study of Kuvi, the language of the Konds, was because he found that, though the men of the tribe understood the Telugu language, their women and children did not, and so it was necessary for his work that he should do his best to master the language.

He has found its study a most interesting and pleasurable undertaking, for it is a very rich language. He is quite aware that he is but a beginner in its study and that he has still much more to learn. His object in publishing this Grammar is :—

*First*—He feels that, if his desire to popularize its study is to be attained, would-be students will be encouraged to make a beginning, when they find that the language has a foundation in this Grammar, on which they can raise their superstructure.

*Second*—The assistance, which he feels will be rendered by the criticisms of these students, will enable him to improve his second edition by introducing new matter, that has hitherto escaped his notice, by corrections where necessary and by re-modelling the whole work if this be found advisable.

When the number, who own this language as their mother tongue, is computed, we find, by W. Francis' Gazetteer of Vizagapatam, that there are

In Vizagapatam alone round Palkonda	...	66,000
In the Agency	... ..	150,000
In Jeypur	... ..	91,000
Making an admitted total of	... ..	<u>307,000</u>

Besides this, there are very many of this tribe living in Kalahandi, while many more live in Orissa.

In Jeypur the recognized language of the country now is Ooriya, but W. Francis' Gazetteer shows that 481 per mille speak Ooriya, and 206 per mille speak Kond. Coupling the above with the fact that Ooriya is an Aryan language and not Dravidian, the Author is warranted in deducing therefrom his belief that the original language of Jeypur and also of Kalahandi was Kond.

Believing that the study of this language will be restricted to Europeans chiefly, though perhaps educated Indian gentlemen, who also invariably know English, may also be disposed to study it, the Author has adopted as his model the Telugu Grammar prepared by the Rev. A. H. Arden, M. A., and, on the lines there laid down, has compiled this Grammar in English characters. The Author invites any one interested in this Kuvi language to procure his "Bible Stories" in Telugu characters, as also his work on "The Religion, Customs and Folk-lore of the Kuvis."

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7. **wale** (must).
8. **kūdee** (must not).
9. **kāwali** (to want).
10. **walla**, **olla** (to be possible).
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13. **pol** (to be right).

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## I.

## Introductory.

The Kond, literally the mountaineers, received their name from the Telugu word Konda, the hill wherefore other spellings are wrong. This tribe belongs to the Dravidians and claims its origin from Pandu the great king of the Konds. They were formerly living from the Delta of Orissa to the North-west of Jeypore, inhabiting Kalahandi and Ganjam as well as down the plains of Vizagapatam District.

They are living both, in the Calcutta and Madras Presidencies. The Rajah of Palkonda is considered the head of the southern part of this tribe. In former times they cultivated the whole of the plains, but were then gradually pushed backwards by the advancing Aryans. The great majority is at present living upon the hills, and as they talk another language, which none of the Telugus or Ooriyas understand, and as there exist many strange and rude customs between them, they are regarded as a semi-civilized and rude race.

There exists a great difference between the characters of the Konds and the Telugus. The Telugu is a man, who stands his place even when left alone. The Kond counts only as a member of his tribe. The Telugu is not so much afraid of intrigues of men, but fears wild beasts most. The Kond does not fear wild beasts, but

fears most of all the intrigues of men. The Telugu longs to have every day more than he had the previous day, and stretches his arms out wide to gain more and more influence and riches, he is an active never content man. The Kond is quite satisfied, when he has enough for himself, he does not think further than his own family or village and is content, if nobody disturbs him on his small property. On the whole, the Kond lives a simpler and more upright life than the Telugu does. He is still more conservative than the Telugu. The Telugu is a bright, brisk man, the Kond an emblem of stupidity and childish silliness.

The Hauta or Nayudu of a village has great influence and power. He rules his village as a father. All village questions and even family matters come before him for settlement.

The wife of a Kond is generally older than her husband and acquires a great influence over him.

The so-called Meriahs, human sacrifices, were very common among them and the destruction of new-born infants was a custom, which has still to die out.

The big tribe of Konds is divided into five different classes. They claim their descent from one ancestor, the great Pandu, who had five sons. Each caste recognizes one of these sons.

1. Mukhadora, the highest caste.
2. Mannidora.
3. Kondadora.
4. Jatapudora or Poroja, or Kodulu or Kuvi.
5. Gadaba.

The two first castes have lost their original language as they amalgamated with the Telugus, but each of the three last castes has its own language. The largest tribe is that of the Jatapudoras. This tribe has its own very fine Kuvi language, which is almost unknown to any European or educated Indian.

This tribe numbers according to the last census of the Vizagapatam District 66,000 inhabitants. Besides this, there may be counted  $\frac{1}{5}$ th of the whole Jeypore population to this tribe according to W. Francis' Gazetteer. Besides this there is a large portion of the inhabitants of Kalahandi belonging to this tribe and least, not last, the whole Kui talking population in the Orissa Delta and Bengal, so that the number of all Kuvi or Kui talking men is well worthy of notice.

There are two dialects, called Kuvi and Kui, the first is spoken more to the west and south-west, the latter more in the north-eastern part of the country. As my remarks about the Kuvi and Kui language clearly show, they are only two dialects of a very rich fine language, which deserves the notice and study of Europeans and Indians.

There are no written characters in the Kuvi language, but I have tried to write 120 Biblical stories in this language using Telugu characters. It would be a very interesting undertaking to try and unify these two dialects and evolve one Grammar therefrom. I have attempted this in my Kuvi Grammar, and I court any criticisms, remarks or suggestions, which will be very thankfully accepted, as the undertaking is a serious one and I require all the help I can get.

My book "Religion, Customs and Folk-lore of the Konds" gives much interesting information and throws new light on these people. All the stories, etc., were collected from the Konds themselves, and therefore are genuine.

### **Some remarks about the Kuvi and Kui dialect.**

The Kond language is divided into many different dialects, as : Gond, Gadaba, Konda, Saura, Kuvi, or Kui; of these Kuvi or Kui is the one mostly spoken. When we differentiate between these two dialects, we mean that Kui is spoken more in the eastern parts of the Kond territory and Kuvi more in the western parts.

When comparing these two dialects of one language, I must differ entirely from Lingam Letchmajee in his "Introduction to his Grammar of the Kui Language," when he says: "it will be strange to observe, that the

language of the Kond's country though bordering on the hill Zemindaris in the Ganjam District, does not bear the least resemblance to that of these near neighbours ;" also when he says: "I have always thought, that this (Kui) language is a corruption of, or the primitive Telugu itself."

The following short comparison of these "two languages" will clearly show :—

1. That there exists a very great resemblance of Kui with Kuvi, yea, that "both languages" are really one and the same.

2. That this Kuvi language is an entirely self-existing original language and that it has no resemblance to Telugu as its vocabulary is entirely different from Telugu. For each Telugu word there will be found a different one in Kuvi. The Grammar of both languages as well as of all Dravidian languages is nearly the same.

For this reason the Kuvi language may be learned comparatively soon by one, who has a knowledge of the Telugu language.

### 1.

The identity of both "languages" is established by the uniformity of their vocabulary.

<i>Kuvi.</i>		<i>Kui.</i>	
kēju	the hand	kēju	○○○
keska	the hands	keska	○○○○○○



*Kuvi.*

ūnga	the meat
lāa	the maid
nāju	the town
nāto	of the town
āba	father
īja	mother
kōdi	the ox
mīnu	the fish
pēnu	god
pēnka	gods
mrīesi	the son
mrīka	the sons
pūju	the flower
pūnga	the flowers
mrānu	the tree
mrāka	the trees
paheri	the road
mungeli	the nose
mungelka	the noses
ro	one
ri	two

*Kui.*

ūnga	221
lāa	301
nāju	171
nāto	
āba	111
īja	111
kōdi	111
mīnu	111
pēnu	111
penka	
mrīenju	111
mrīka	
pūju	111
pūnga	111
mrānu	111
mrāka	
paheri	111
mungeli	111
mungelka	
ro	111
ri.	111

*etc.*

The identity of both languages is further proved by the uniformity of the verbal forms, thus :—

## PRESENT TENSE.

*Kuvi.**Kui.*

nānu	mai	I am	anu	maï
nīnu	manzi	you are	īnu	manzi
evasi	mannesi	he is	evanju	mannenju
mambu	mannomi	we are	amu	mannamu
mimbu	manzeri	you are	īru	manzeru
evari	manneri	they are	evaru	manneru.

REMARK 1.—Throughout the whole Grammar in Kui instead of the affix **esi**, which is the affix for the third pers. singular masculine, there is used the affix **enju**.

REMARK 2.—The affix for the first person plural seems to be borrowed from Telugu. The Kuvi affix **omi** appears as the original ending.

REMARK 3.—The difference in the ending vowels in the plural number appears in all similar forms. Here again **i** seems to be the original termination and **u** to have been subsequently adopted owing to the influence of the Telugu language.

## PAST TENSE.

*Kuvi.**Kui.*

<b>nānu</b>	<b>mazṛee</b>	I was	<b>ānu</b>	<b>masse</b>
<b>nīnu</b>	<b>mazṛi</b>	you were	<b>īnu</b>	<b>massi</b>
<b>evasi</b>	<b>mazṛesi</b>	he was	<b>evanju</b>	<b>massenju</b>
<b>ēdi</b>	<b>mazṛe</b>	she was	<b>eri</b>	<b>masse</b>
<b>mambu</b>	<b>mazṛomi</b>	we were	<b>āmu</b>	<b>massamu</b>
<b>mīmbu</b>	<b>mazṛeri</b>	you were	<b>iru</b>	<b>masseri</b>
<b>evari</b>	<b>mazṛeri</b>	they were	<b>evaru</b>	<b>masseri</b>

REMARK 1.—The change of the consonants is, according to the rule, that Kui is a softer language than Kuvi as shown by the rule given on page 18.

REMARK 2.—The first person singular ending in **e** is quite unreasonable as the third person feminine or neuter ending in the same affix. The termination of Kuvi **ee** seems again to be the original form.

*Kuvi.**Kui.*

The Indefinite relative part.	<b>manni</b>	being	<b>manni</b>
„ Past	<b>mazṛi</b>	having been	<b>massi</b>
or	<b>punni</b>	knowing	<b>punni</b>
	<b>puzṛi</b>	having known	<b>pussi</b>

## Verbal Forms.

	<i>Kuvi.</i>		<i>Kui.</i>
verb root	ki	to do	gi
verb noun present	kīnai		gīnai
„ „ past	kitai		gitai
present tense	kii		gii
past tense	kittee		gite
partic-pres	kīni		gīni
partic-past	kitti		giti
negative partic.	kīa		gīa
imperative {	singular kīmu		gīmu
		plural	gīdu
emphatic form	kīkattee		gīkate

## PAST TENSE.

## Negative Form.

	<i>Kuvi.</i>		<i>Kui.</i>
Singular. {	1 per' meh'atee	I did not see	meh'ate, or atenu
	2 per' meh'ati	you did not see	meh'ati
	3 per' meh'atesi		meh'atenju
Plural. {	1 per' meh'ātomi		meh'ātamū
	2 per' meh'āteri		meh'āteru
	3 per' meh'āteri		meh'āteru
	3 per' meh'ātu		meh'ātu.

REMARK 1.—The first person singular and plural again seem to be influenced by Telugu, as **nu** and **mu** are Telugu terminations. Kuvi appears again as the pure Kond language.

## 3.

The identity of both languages is further proved by the personal pronoun.

	<i>Kuvi.</i>		<i>Kui.</i>
Singular.	<b>nānu</b>	I	ānu I.
	<b>nā</b>	my	nā
	<b>nange</b>	to me	nange
Plural.	<b>mambu</b>	we	āmu
	<b>mā</b>	our	mā
	<b>mange</b>	to us	mange
Singular.	<b>nīnu</b>	you	īnu
	<b>nī</b>	of you (your)	nī
	<b>ninge</b>	to you	ninge
Plural.	<b>mīmbu</b>	you	īru
	<b>mī</b>	of you (your)	mī
	<b>minge</b>	to you	minge

REMARK 1.—These two tables show quite clearly, that the consonant **n** in singular and **m** in plural is a part of the root. There exists therefore no reason, why the first person

in the singular and plural should omit this consonant. The first person singular and plural of Kuvi appear again as the original and pure Kond.

REMARK 2.—The plural form ending in **mu** and **ru** seems to have been formed under the influence of Telugu, as the words *mēmu*, *māmu*, *mīru*, would be pure Telugu. The words **māmbu** and **mīmbu** appear therefore again as the original ones.

*Kuvi.**Kui.*

<b>evasi</b>	he	evanju
<b>evani</b>	of him, his	evani
<b>evanaki</b>	to him	evanaki
<b>evari</b>	they	{ avaru evaru
<b>evari</b>	of them	avaru
<b>evaraki</b>	to them	avaraki
<b>evaska</b>	they (fem.)	avaska

REMARK.—The root of this word **evasi**=he, is in both dialects **ev**. There is no reason, why the vowel **e** should be changed into **a** in the plural. This seems to have been influenced again by Telugu. Kuvi has the original form.

*Kuvi.**Kui.*

Singular.	{	<b>ēdi</b> , she, it	ēri
		<b>ēdani</b> , of her, it	ērani
		<b>ēdaniki</b> , to her, it	ēraniki
Plural.	{	<b>ēvi</b> , they	evi
		<b>evaska</b> , they	avaska, evaska
		<b>evaskaki</b> , to them	avaskaki, evaskaki

REMARK.—There appears a difference in the singular number, as the consonant has been changed into *r*; the plural forms are again the same.

Some differences in “both dialects” will be found, but they appear so insignificant, that they cannot overthrow the belief in the unity of the two dialects.

Such differences as appear between the two dialects are the following :—

1. The Kuvi language is harder in sound than Kui, wherefore the consonants in Kui are very often softer than those in Kuvi. Thus:—

<i>Kuvi.</i>		<i>Kui.</i>
<b>kokasi</b>	the boy	koganju
<b>ki</b>	to do	gī
<b>kamma</b>	the work	kām
<b>mazzee</b>	I was	masse.
<b>puzzee</b>	I knew	pusse.

2. For the same reason the Kuvi consonant *h* is very often changed into *s*. Thus :—

<i>Kuvi.</i>		<i>Kui.</i>	
ha	go	sa	go
hi	give	si	give
hā	die	sā	die.

3. The Kuvi consonant *h* is sometimes changed into *g*. Thus :—

<i>Kuvi.</i>		<i>Kui.</i>	
nehi	good	neggi	good
nehasi	the good	negganju	the good

4. The Kuvi third person singular masc, which has the affix *esi asi*, is changed in Kui into *anju*. Thus :—

<i>Kuvi.</i>		<i>Kui.</i>	
gattasi	he who	gattanju	he who
pūnnasi	he who knows	punanju	
wātasi	he who came	wātanju	
wātesi	he came	wātenju	
evasi	he	evanju	
ōasi	the bearer	ōanju	
kokasi	the boy	koganju	

REMARK.—Although this form is irregular, the genitive case is in all words the same.



***Kuvi.***

gaṭṭani  
 punnāni  
 wātani  
 evani  
 ōāni  
 kokani

of him who

***Kui.***

gaṭṭani  
 punāni  
 wātani  
 evani  
 ōani  
 kogani

---

## II.

## ALPHABET.

The Kuvi language has no written characters of its own, and as it has never been written before, the Roman alphabet has been adopted in this Grammar in order to make its study possible even without knowing the Telugu or Ooriya language.

The Kuvi language consists of twenty-three consonants and ten vowels, with three double vowels.

The consonants are divided into five classes.

1. Gutturals k kh g h n

క ఖ గ హ న

2. Palatals z z s j

చ జ న య

3. Cerebrals ṭ ḍ n r l

ట డ ణ ర ల

4. Dentals t d

త ద

5. Labials p ph b bh w m

ప ఫ బ భ వ మ

The vowel sounds in Kuvi are ten in number and are thus represented by Roman letters.

a ā i ī u ū e ē o ō

అ ఆ ఇ ఐ ఉ ఊ ఎ ఋ ఌ ఓ

The double vowels are three.

ai au oi

ఐ ఔ ఓ

These vowels may be still further exemplified by the following English words spelt after the Kuvi fashion.

- |     |           |           |              |        |
|-----|-----------|-----------|--------------|--------|
| 1.  | <b>a</b>  | as in bat | representing | but    |
| 2.  | <b>ā</b>  | „ pās     | „            | pass   |
| 3.  | <b>i</b>  | „ fit     | „            | fit    |
| 4.  | <b>ī</b>  | „ fīt     | „            | feet   |
| 5.  | <b>u</b>  | „ fūt     | „            | foot   |
| 6.  | <b>ū</b>  | „ fūl     | „            | fool   |
| 7.  | <b>e</b>  | „ ending  | „            | ending |
| 8.  | <b>ē</b>  | „ fēl     | „            | fail   |
| 9.  | <b>o</b>  | „ on      | „            | on     |
| 10. | <b>ō</b>  | „ bōt     | „            | boat   |
| 11. | <b>ai</b> | „ fail    | „            | file   |
| 12. | <b>au</b> | „ faul    | „            | fowl   |
| 13. | <b>oi</b> | „ oister  | „            | oyster |

The single consonant may be sounded the same as in English. Only the following letters need some ramarks.

1. **g** (Telugu గ) has always the hard sound, as heard in go.
2. **z** (Telugu జ) has a hard sound, as heard in ts.

3. **z** (Telugu జ) has a hard sound, as heard in June.
4. **j** (Tēlugū య) has a soft sound, as heard in (yet, yes.)
5. **n** (Telugu న) has a nasal sound, as in French word bon.

REMARK 1—The double consonant **ng**, which is very often used in the plural number, must be spoken through the nose as the French word, Anglais.

REMARK 2—The letter **h** is sometimes pronounced abruptly, wherefore an apostrophe shall always be used in such cases.

**meh'mu** = say

**tuh'mu** = cut

**uh'mu** = kick

In the same way vowels are spoken often in a strange abrupt way. To show this pronunciation an apostrophe must also be used.

**we'mu** = beat

**hō'mu** = go out

**ho'mu** = run away

**wā'mu** = come

**wā'du** = come .

It is very easy to learn or to remember where these curious abrupt stoppages are to be used.

1. It is only used with verbs.
2. It is only used, when the root of the verb ends in **h** and with any hard consonant or in a vowel.

Kuvi verbs never change their roots. The root is first distinctly pronounced and then the ending put to it; wherefore these sudden sharp stoppages appear very reasonable.

REMARK 3—When two vowels are standing together, each vowel is to be pronounced separately and distinctly, but no apostrophe need be used then.

**wāadu** = don't come.

**wāomi** = we are not coming.

---

### 3.

## NOUNS.

The Kuvi language knows of no article, but **ro** one is often used, where in English the indefinite article is used. In the same way the demonstrative adjective pronoun **ē** that, those, and **ī** this, these, are used.

## I.

## FORMATION OF NOUNS.

A great number of nouns are formed from verbs, adjectives or other nouns.

## 1. Formation from Verbs.

There are especially four classes formed by adding different affixes. These affixes are **pu**, **vu**, **ki**, **u**.

a. By adding **pu**.

Thus—

<i>Root of Verb.</i>	<i>Noun Singular.</i>	<i>Plural.</i>
<b>meh'</b> to see	<b>mespu</b> the sight	<b>mespunga</b>
<b>tin</b> to eat	<b>tinpu</b> the eating	<b>tinpunga</b>
<b>un</b> to drink	<b>unpu</b> the drinking	<b>unpunga</b>
<b>gla</b> to trans- gress	<b>glapu</b> the trans- gress	<b>glapunga</b>
<b>kadda glapu glatida</b> —have you crossed the river.		
<b>tinpu hōtate</b> —have you the mind to eat.		
<b>mespu meh'anahā perha ōti</b> —you have taken it away without seeing.		
<b>tun</b> to slay	<b>tūnpu</b> the slaugh- ter	<b>tūnpunga</b>
<b>pān</b> to receive	<b>pānpu</b> the receipt	<b>pānpunga</b>
<b>in</b> to talk	<b>innumpu</b> the talk	<i>etc.</i>
<b>tīr</b> to judge	<b>tīrpu</b> the judg- ment	

<i>Root of Verb.</i>		<i>Noun Singular.</i>		<i>Plural.</i>
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<b>hāt</b>	to call	<b>hātpu</b>	the call	
<b>ō</b>	to tolerate	<b>ōpu</b>	the tolerance	
<b>mrek</b>	to spoil	<b>mrekpu</b>	the spoil.	

b. By adding **vu**.

<i>Root of Verb.</i>		<i>Noun Singular.</i>		<i>Plural.</i>
<b>rel</b>	to pull	<b>relluvu</b>	pulling	<b>relluvunga</b>
<b>pōr</b>	to cover	<b>pōrvu</b>	cover	<b>porvunga</b>
<b>ōr</b>	to tolerate	<b>orvi</b>	tolerance	<b>orvinga</b>
<b>mer</b>	to light	<b>mervu</b>	light	<b>mervunga</b>
<b>per</b>	to lift	<b>pervu</b>	lifting	<b>pervunga</b>
<b>wā</b>	to come	<b>wavu</b>	coming	<i>etc.</i>
<b>hal</b>	to go	<b>halvu</b>	going	

**bobbilti wāvu watomī**—we came from Bobbili.

**midōla mervu merheki**—what a light was lighting this night.

c. By adding **ki**.

<i>Root of Verb.</i>		<i>Noun Singular.</i>		<i>Plural.</i>
<b>līk</b>	to exhaust	<b>līki</b>	exhaustion	<b>līkinga</b>
<b>lī</b>	to weep	<b>līki or } līwi</b>	weeping	<b>likinga</b>
<b>ged</b>	to leap	<b>gedki</b>	the leap	<b>gedkinga</b>
<b>lāg</b>	to blame	<b>lāgi } lāgu</b>	blame reproach	<b>laginga</b>
<b>hā</b>	to die	<b>hāki</b>	death	<b>hākinga</b>
<b>kaz</b>	to bite	<b>kaski</b>	biting	<b>kaskinga</b>

mĩmbu bahe ēnataki likitulle manzeri—why are  
you all (with weeping) weeping.

izzeka lāgu lagitere—they blamed so much.

d. By adding **u**.

<i>Root of Verb.</i>	<i>Noun Singular.</i>	<i>Plural.</i>
<b>zōl</b> talk	<b>zōlu</b> talk	<b>zōlunga</b>
<b>trīg</b> to tremble	<b>trigu</b> trembling	<b>trigunga</b>
<b>nīd</b> to live	<b>nīdu</b> life	<b>nīdunga</b>
<b>rāz</b> to write	<b>rāzu</b> writing	<b>rāzanga</b>
<b>batk</b> to live	<b>batku</b> living	<b>batkunga</b>
<b>huḻ</b> to weave	<b>huḻu</b> weaving	<b>huḻunga</b>
<b>kaz</b> to bite	<b>kazu</b> biting	<b>kazunga</b>

haree nehi zōla zōlatesi—he spoke very well.

na himbori ēni huḻu huḻḻitesi!—of what weaving  
did he make my cloth!

Formation from Verb participle by adding **nasi**,  
**tasi**, **nai**, **tai**.

Verb part. **nammi** believe, noun { **namminasi** he who  
masc. { believes.  
          { **nammitasi** the  
          { believer.  
fem. { **namminai** } the  
      { **nammitai** } believe  
          faith.



Verb part. <b>kepi</b>	do	noun=	<b>kepinasi</b>	who does
			<b>kepinati</b>	he who did
			<b>kepinai</b>	the woman which does.
			<b>kepitai</b>	the woman which did.

Thus—

*Verb part. present.    Noun Singular.    Noun Plural.*

<b>kī</b>	do	mas.	<b>kīnasi</b>	m.	<b>kīnari</b>
		f.	<b>kīnai</b>	f.	<b>kīnai</b>
<b>ēndi</b>	play	m.	<b>ēndinasi</b>	m.	<b>endinari</b>
		f.	<b>endīnai</b>	f.	<b>endinaī</b>
<b>wē'</b>	beat	m.	<b>wē'nasi</b>	m.	<b>wē'nari</b>
		f.	<b>wē'nai</b>	f.	<b>wē'naī</b>
<b>ta'</b>	bring	m.	<b>ta'nasi</b>	m.	<b>ta'nari</b>
		f.	<b>ta'nai</b>	f.	<b>ta'naī</b>

*Verb past part.*

<b>kī</b>	do	m.	<b>kittasi</b>	m.	<b>kittari</b>
		f.	<b>kīttai</b>	f.	<b>kittai</b>
<b>ēndi</b>	play	m.	<b>enditāsi</b>	m.	<b>ēnditari</b>
		f.	<b>enditai</b>	f.	<b>ēnditai</b>
<b>wē'</b>	beat	m.	<b>wētasi</b>	m.	<b>wētari</b>
		f.	<b>wētai</b>	f.	<b>wētai</b>
<b>ta'</b>	bring	m.	<b>tattasi</b>	m.	<b>tattari</b>
		f.	<b>tattai</b>	f.	<b>tattai</b>

## 2. Formation of Nouns from Adjectives.

A class of abstract nouns is formed

1. by affixing **tanomi** to an adjective.

*Adjective.*

*Noun.*

**nehi** good                      **nehitanomi** goodness

**kazza** big                      **kazzatanomi** greatness

2. by affixing **pāna** to an adjective.

*Adjective.*

*Noun.*

**nehi** good                      **nehipāna** goodness.

**kazza** big                      **kazzapāna** greatness.

3. by affixing **tai** to an adjective.

*Adjective.*

*Noun.*

**ūna** small                      **ūnatai** the small one.

**nehi** good                      **nehitai** the good thing.

There exists a difference between the last formation and the two first ones. **Nehitanomi** or **nehipana** means goodness, kindness, but **nehitai** means a good thing.

4. by affixing **asi, ai, ari, ai** to an adjective.

*Adjective.*

*Noun.*

**nehi** good                      **nehasi** a kind man

**kazza** big                      **kazzasi** a big man

**īzi** little                      **īzasi** a little man

**īzai** a little woman.

The adjective **ūna**, small, cannot be used with the affixes.

### 3. Formation of nouns from Nouns.

1. by adding **tanomi** or **pāna**.

**hauta** naidu      **hautatanomi** the naiduship  
or **hautapāna**

**ōḍu** rajah      **ōḍutanomi** Government  
or **ōḍupāna**

**muski** a not giver    **muskitanomi** avarice  
(a niggard)  
or **muskipāna**

2. by changing the termination

**lōphomi** avarice    **lōphi** the miser.

3. by adding the termination of **gattasi**, fem.  
**gattai**, to a neuter noun.

*Neuter Noun.*

*Personal Noun.*

**papomi** sin      m. **papomigattasi** the sinner  
f. **papomigattai** „

**blinzi** a trade m. **blinzigattasi** a merchant.  
f. **blinzigattai** „

4. by adding the affixes **asi**, **esi**, **nasi**, **nai** to  
a neuter noun.

*Neuter Noun.*

*Personal Noun.*

**blinzi** a trade      **blinziesi** a merchant

**ōzu** the beauty      **ōzitasi** the handsome

5. by adding the affixes **asi, esi, nasi, tasi, nai**, etc., to a personal noun.

*Personal Noun.*

<b>donga</b>	thief	m.	<b>dongeesi</b>	the thief
		f.	<b>dongēni</b>	
<b>hauta</b>	naidu	m.	<b>hauteesi</b>	the naidu
		f.	<b>hautēni</b>	
<b>trōmba</b>	the priest	m.	<b>trombeesi</b>	the priest
		f.	<b>trombēni</b>	

6. by affixing **la** or **li** and **ēni** to a neuter noun.

*Neuter Noun.*

*Personal Noun.*

<b>papu</b>	sin	m.	<b>papula</b>	the sinner
		f.	<b>papuli</b>	„
<b>ōzu</b>	beauty	m.	<b>ōzula</b>	the handsome
		f.	<b>ōzuli</b>	„
<b>gudī</b>	blindness	m.	<b>guḍila</b>	the blind
		f.	<b>guḍeni</b>	
<b>rāndi</b>	widowhood	m.	<b>rāndela</b>	the widower
		f.	<b>rāndēni</b>	

7. by affixing **la** to a personal noun.

<b>donga</b>	thief	m.	<b>dongela</b>	the thief
		f.	<b>dongeni</b>	„

*N. B.*—This formation is not generally to be used. There exist some special words, which should be learned.

8. by adding **kahinasi** (player).

**blinzi** trade — **blinzikahinasi** the merchant

**bēta** hunting—**bētakahinasi** the hunter

9. by adding the affix **bīga** to a neuter or personal noun

**karuvu** famine      **karuvibīga** the gormandizer

**donga** the thief      **dongabīga** a thief

**nista** drowsiness      **nistabīga** a drowsy fellow

**pazzi** the pig      **pazzibīga** a pig (personal)

The masculine and feminine forms are here the same

#### 4. Formation of nouns from Adverbs, and Postpositions, etc.

1. by affixing **pana**.

**embaa** there      **embatipāna** (the there thing) the circumstances there.

**uppara** instead of, for      **upparapāna** the sake

**pangata** outside of      **pangatapāna** the outside

**nokita** before (in future)      **nokitapāna** the future

**tollie** before (in past)      **tollitipāna** the past

**nie** now      **nietipāna** the present

The composition with other adverbs or postposition is not generally used, but new words can easily be form-

ed by the affix **pāna**, as the language is open to accept them. A large number of words may in this way be introduced into the vocabulary of this language.

2. by affixing the personal terminations **asi**,  
**ati**, **esi**, **eni**, **ai**, etc.

<b>embaa</b>	there	noun	<b>embaasi</b>	he who is there
<b>nīe</b>	now	„	<b>nietasi</b>	he who is now
<b>nā</b>	my	„	<b>nāasi</b>	he who is of mine
<b>evari</b>	those	„	<b>evaraasi</b>	he who is one of them.
<b>wīe</b>	tomorrow	„	<b>wīetasi</b>	he who is of to-morrow
<b>lekko</b>	up	„	<b>lekkotasi</b>	he who is above (God) father
<b>roki</b>	down	„	<b>rokitai</b>	the earth (mother).

## II.

### DECLENSION OF NOUNS.

#### 1. GENDER.

**Kuvi Nouns** have three genders, namely,

##### 1. The Masculine.

All nouns which can be used in reference to a man or a god are masculine.

The sun and moon are not as in Telugu masculine, but neuter.

## 2. The Feminine.

All nouns which can be used in reference to a woman or a goddess are feminine.

## 3. The Neuter.

All nouns which can be used in reference to animals (male or female) and to all inanimate things, are neuter.

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### DISTINCTIONS OF GENDER.

Distinctions of Gender are shown in three ways :

## 1. by the use of different words, as—

<b>tanzi</b>	father	<b>talli, ija</b>	mother
<b>gānza</b>	the cock	<b>kōju</b>	the hen
<b>dangda</b>	a young man	<b>lāa</b>	a maiden
<b>kokkasi</b>	a boy	<b>pōta</b>	a girl

## 2. by changing of termination, as—

<b>lage'etasi</b>	a bad one	<b>lage'etai</b>	a bad one (fem.)
<b>blinziesi</b>	a merchant	<b>blinzieni</b>	a merchant ,,
<b>ḍokara</b>	husband	<b>ḍokiri</b>	the wife
<b>budha</b>	the old man	<b>budhi</b>	the old woman.

## 3. by the use of prefixes, as—

*Masculine.*

*Feminine.*

<b>pōdi mleha</b>	a man	<b>āṇa mleha</b>	a woman
<b>lukki kōḍi</b>	an ox	<b>talli kōḍi</b>	a cow

*Masculine.**Feminine.*

pōtu mrānu	a (m.) tree	talli mrānu	a (f.) tree
bokaḍa gorri	a ram	talli gorri	a sheep (f.)
pōtu mīla	a little goat	petta mīla	a little goat
dōni orli	the mouse	talli orli	the mouse
utīja ḍālu	a little pig	talli ḍālu	a little pig
kurra ḍālu	a male calf	osiri ḍālu	a female calf
gānza hīpa	a cockerel	pokala hīpa	a little hen.

## 2. NUMBER.

Kuvi nouns have two numbers—the Singular and the Plural. Each number has five cases, namely —

- |                |              |            |
|----------------|--------------|------------|
| 1. Nominative, | 2. Genitive, | 3. Dative, |
| 4. Accusative, | 5. Vocative. |            |

1. Some nouns, expressing a collective sense, as grains, are generally used in the plural number.

**kūlinga mannuki ?**                      is there rice ?  
**zōnanga nehi ahi kampitu,** cholam is well ripened

2. Some nouns using the singular only are habitually used with the verb in plural.

<b>māndija mannu</b>	there is cholam
<b>ēju mannu</b>	there is water
<b>pālu mannu</b>	there is milk
<b>lōku manneri</b>	there are people
<b>nōro wahimanneri</b>	people are coming.



The singular number may be used as well for **mandija**.

The noun **zāna** (people) is generally used with the plural, but **zanomi** (people) uses the singular.

Money-nouns are used with the singular, if a numeral is prefixed, otherwise the plural.

As **doso takka nange hījamu** give me ten rupees  
 but: **evasi ninge takkan-ga**  
**tatsa hījatesiki?** did he bring and give  
 you the rupees?

3. When two nouns closely connected to each other come together, the latter does not take, as it goes in Telugu, the plural number as a rule.

*Plural forms :—*

<b>talli</b>	mother	and	<b>tanzi</b>	father
becomes :	<b>tallītaniziska</b>		parents	
<b>taiī</b>	brother	and	<b>baiī</b>	sister
becomes :	<b>taiībaiīska</b>		brother and sister	
	<b>lāamadeneka</b>		day and night	
	<b>lai miḍolka</b>		morning and even- ing.	

Singular forms are likewise used, as—

<b>lāamadena</b>	day and night
<b>lai miḍola</b>	morning and even- ing.

<b>lai madena</b>	morning and after- noon.
<b>ranta kuza</b>	rice and curry.
<b>hakki ēski</b>	hunger and thirst.
<b>ēju kūḍu</b>	bread and water.

Generally the affix **ě** is added to the second word.

Thus—

<b>hāgu bhūmiě</b>	} heaven and earth.
<b>tāti dharmuě</b>	

4. The conjunction of several words is formed by adding the affixes **wa**, **zakkě**, **inzihi**, **inzaha**.

These words may be put together without any affix.

Thus—

**ēvari nange patka, mrāka āka tatteri**  
they brought me fruits, trees and leaves

**nānu leḍkawa, kawangawa neskawa paitee**  
I shot eagles, crows and dogs.

**tanzi zakke, talli zakke, taii zakke wateri**  
father, mother and brother came.

**himbori inzihi arna inzihi ranta inzihi higai  
inzatesi**

he told me, that he will give me cloth, corn and food.

**hauta inzaha tromba inzaha dīhera inzaha  
pezeni wateri**

the nayudu, the priest, the astrologer and the  
priestess came.

There exists a difference between **inzihi** and **inzaha**, which must be well remembered. **Inzaha** always precedes the word which is conjunctive to the preceding one, but **inzihi** follows the same.

### 3. CASES.

#### A.

#### SINGULAR.

1. The Genitive is formed by adding **ti** to the root of the noun, or to the nominative.

Thus--

Nom.	<b>mrānu</b>	tree	Gen.	<b>mrānuti</b>
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**mrānuti kommo dikhee**

I broke a branch of the tree.

Nom.	<b>nāju</b>	village	Gen.	<b>nātuti</b>
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**nātuti mānēi** the people of the village

Nom.	<b>illu</b>	house	Gen.	<b>izzoti</b>
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**izzoti dāra** the door of the house

2. The Dative is formed by adding **ki** or **taki** to the noun.

**izzotaki ěpmu**

take it to the house

**Sannuki hommu hittomi**, or **Sannutaki**

we gave money to Sannu.

The Dative is sometimes used in Kuvi, where in English other cases are used.

**nange azziteri**      they were afraid of me  
**gādetaki wāi**      I come in a little while

3. The Objective case is formed in two ways.

a. by adding **ni** or **ti**.

**na kejuti nōrhee**  
 I washed my hand

**e mranuti** or (**mrānui**)  
 I cut down that tree.

The form ending in **ti** is more used than that ending in **ni**.

b. by adding **i** which may change the preceding consonant or vowel.

Thus—

<b>kokasi</b>	a boy	<b>kokanai mestee</b>	I saw a boy
<b>evasi</b>	he who	<b>evanai panditesi</b>	he sent him
<b>Jesui zohorkii</b>			I worship Jesus
<b>Ramunai</b> or <b>Ramuti</b>		<b>hatitee</b>	I called Ramudu
<b>illuti mīnzitee</b>			I took the house.

4. The Vocative case is formed in four ways.

a. by adding **di** in the singular and **deri** in the plural to the root of the noun.

<b>kokasi</b>	the boy
<b>kokadi</b>	O boy !

**kokaderi** O boys!  
**akkē māskaderi wādu** hallo ! daughters come.

*b.* By adding **tadi** or **taderi**.

**lage'etadi halla** go, you bad one  
**nehitaderi wadu** come, you good ones

In both cases **lage'edi** or **nehideri** may be used too.

*c.* By adding **ādi**.

**dēvudādī** O God !  
**mrīēnadī** O son !

This form has still another meaning, as : you are a God, you are a son.

*d.* By lengthening the final vowel.

**tōne** friend **tōnē** O friend !

*e.* By adding **hō**.

**tōne** friend **tōnehō** O friend !  
**māmahō** O uncle !

REMARK.—The termination formed by **di** or **deri** cannot generally be used, as the real meaning of **di** or **deri** is : you are.

Thus—

**tōnedi** would mean you are a friend  
**māmadi** you are an uncle.  
**kokadi** is used regularly with the meaning  
 O boy !

but **kokanadi** means : you are a boy.

f. By adding **enadi, enaderi**.

**hē tōne enadi**      friend !

**taiienadi**      O brother !

When the vocative of the plural number is to be used, very generally the noun takes the plural termination besides the affix **deri**.

**tanzingaderi**      O fathers

**talliskaderi**      O mothers

**tallitanziskaderi**      O parents

**potangaderi**      O birds.

These formations are impossible if the noun is ending with **esi, asi**.

Thus—

**lage'esi**      the bad one      **lage'ederi**      O bad ones

**kokasi**      the boy      **kokaderi**      O boys.

The feminine form of these nouns, if used in the vocative plural, takes the plural termination of the noun and the plural affix **deri**.

**nehaska**      the good ones (fem.)

**nehaskaderi**      O good ones !

**ōzitaskaderi**      O beautiful ones !

If two nouns, closely connected with each other, are put together, the last word only receives the Vocative affix.

Thus—

<b>pōdi potaderi hazzu</b>	go ye boys and girls !
<b>kokari pōtangaderi</b>	
<b>hātaadu</b>	ye boys and girls do not talk.
<b>nā mrīka māngaderi</b>	my sons and daughters.
(This phrase is used as : my beloved !)	

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## B.

### PLURAL.

The nominative plural is formed by adding affixes to the root or the theme.

The nominative plural ends in **nga** (nasal)

„ **ka**

„ **ska**

The gender suffixes are : **ri** (m.) and **ai, ska** (fem. or neut.)

<b>aku</b>	the leaf	<b>akunga</b>	the leaves
<b>himbori</b>	the cloth	<b>himborka</b>	the clothes
<b>talli</b>	mother	<b>talliska</b>	mothers
<b>evasi</b>	he	<b>evari</b>	they
<b>nehitai</b>	(she is) a good one	<b>nehitai</b>	(they are) good ones.

or **nehitaska** „ „

The Genitive is the same as the nominative.

The Dative adds the affix **ki** or **aki** as in the singular.

The Objective adds the affix **ni** or **i**.

Kuvi nouns are divided into two classes, namely—regular and irregular.

The regular nouns are divided into two declensions.

#### 4. FIRST DECLENSION.

This declension includes all nouns, of which the nominative singular ends in **si** and the genitive in **ni**.

The nominative plural ends with **ri**, **ka** or **ska**.

*Sing. Plur.*

The Genitive is formed by changing <b>si</b> into	<b>ni</b>	<b>ri</b>
The Dative	„ „	<b>naki raki</b>
The Objective	„ „	<b>naï raï</b>

#### I. EXAMPLE.

*Singular.*

*Plural.*

N.	<b>kokasi</b>	the boy	<b>kokari</b>	the boys
G.	<b>kokani</b>	of the boy	<b>kokari</b>	of the boys
D.	<b>kokanaki</b>	to the boy	<b>kokaraki</b>	to the boys
O.	<b>kokanaï</b>	the boy	<b>kokaraï</b>	the boys.

#### 2. EXAMPLE.

N.	<b>mrïesi</b>	the son	<b>mrïka</b>	the sons
G.	<b>mrïeni</b>	of—	<b>mrïka</b>	of—



D.	<b>mrīenaki</b>	to—	<b>mrīkaki</b>	to —
O.	<b>mrīenai</b>	the—	<b>mrīkai</b>	} the—
		or	<b>mrīkati</b>	

## 3. EXAMPLE.

N.	<b>tōnesi</b>	the friend	<b>tōneska</b>	the friends
G.	<b>tōneni</b>	of—	<b>tōneska</b>	of—
D.	<b>tōnenaki</b>	} to—	<b>tōneskaki</b>	} to—
	<b>tōne'eki</b>		<b>tōnengki</b>	
O.	<b>tōnēi</b>	the—	<b>tōneskai</b>	} the friends.
			<b>tōneskani</b>	
			<b>tōneskati</b>	
			<b>tōnengani</b>	

## 5. SECOND DECLENSION.

This declension includes all nouns, of which the nominative does not end in **si**.

The Genitive singular affixes **ti** to the Nominative or is the same as the Nominative.

The Dative affixes **taki**, and the Objective **ti** or **ni**.

## 1. EXAMPLE.

*Singular.**Plural.*

N.	<b>nēromi</b>	the fault	<b>nēromikai</b>	the faults
G.	<b>nēromi (ti)</b>	of—	<b>nēromikai</b>	of—
D.	<b>neromitaki</b>	to—	<b>nēromikaki</b>	to—
O.	<b>neromi (ti)</b>	the—	<b>nēromikani</b>	the—

## 2. EXAMPLE.

	<i>Singular.</i>		<i>Plural.</i>
N.	nōmeri the fever	nōmerika the fevers	
G.	nōmeri (ti) of—	nōmerika of—	
D.	nōmeritaki to—	nōmerikaki to—	
O.	nōmeriti (ni) the—	nōmerikani the—	

# RULES FOR THE FORMATION OF THE PLURAL.

Nouns ending in **lu, li, ru, ri, su, si, mu, nu, ni, ðu, ði** form their plural by omitting the final vowel of the singular and affixing **ka** to the root.

## EXAMPLES.

<i>Singular.</i>		<i>Plural.</i>
illu	the house	ilka the houses
pallu	the tooth	palka the teeth
kallu	the stone	kalka
walli	the stone	walka
mungeli	the nose	mungelka
hōru	the mountain	horka
nōmeri	the fever	nōmerka
wansu	the finger	waska
tōnesi	the friend	tōneska
kommu	the horn	komka
kannu	the eye	kanka
mīnu	the fish	mīnka
pēnu	the devil	pēnka

*Singular.**Plural.*

<b>ōḍu</b>	the king	<b>ōḍka</b>
<b>gōḍu</b>	the shepherd	<b>gōḍka</b>

Nouns ending in **ta, ja, ḍa, ga, ra, ti, zu, da, zi** and **ju** form their plural by adding **nga** or **nka**.

*Singular.**Plural.*

<b>pāta</b>	the table	<b>patanga</b>
<b>kāja</b>	the fruit	<b>kājanga</b>
<b>kadda</b>	river	<b>kaddanga</b>
<b>baḍga</b>	stick	<b>baḍganga</b>
<b>dāra</b>	door	<b>dāranga</b>
<b>kutti</b>	nail	<b>kuttinga</b>
<b>pīzu</b>	gras	<b>pīzunga</b>
<b>gonda</b>	koka	<b>gondanga</b>
<b>manzi</b>	cholan	<b>manzinga</b>
<b>zīju</b>	way	<b>zīunga</b> or <b>zīnga</b>
<b>pīju</b>	rain	<b>pījunga</b> or <b>piska</b>
<b>krīja</b>	honig	<b>krījanga</b>

Plural formations, which must be specially learned, as they are irregular.

*Singular.**Plural.*

<b>kēju</b>	hand	<b>keska</b>
<b>pīju</b>	rain	<b>piska</b>
<b>trāju</b>	head	<b>trāka</b>
<b>krīju</b>	ear	<b>krīka</b>

*Singular.**Plural.*

<b>blīju</b>	field (rice)	<b>blīka</b>
<b>kōju</b>	hen	<b>koska</b>
<b>kohe'esi</b>	the peon	<b>kōska</b>
<b>āku</b>	leaf	<b>āka</b>
<b>mrānu</b>	tree	<b>mrāka</b>
<b>wiuri</b>	gras	<b>wikka</b>
<b>weggu</b>	wood (dry)	<b>weska</b>
<b>mānēi</b>	man	<b>mānēikanga</b>
<b>pazzija</b>	panche	<b>pazzika.</b>

Nouns ending in **mi** forming their plural by adding **ka**.

*Singular.**Plural.*

<b>nērōmi</b>	fault	<b>nērōmika</b>
<b>tālōmi</b>	key	<b>tālōmika</b>
<b>hārōmi</b>	food	<b>hārōmika</b>
<b>pāpōmi</b>	sin	<b>pāpōmika</b>
<b>dinōmi</b>	day	<b>dinōmika</b>
<b>kannōmi</b>	hole	<b>kannōmika</b>

Irregular formation of the genitive singular must be specially learned.

*Sing. Nom.**Sing. Gen.**Plural.*

<b>illu</b>	the house	<b>izzo</b>	of the house	<b>ilka</b>
<b>nāju</b>	village	<b>nāto</b>		<b>nāska</b>

The word **trāju** (head) has different forms for the genitive.

Thus—

<b>trāu bananga</b>	hairs of the head
<b>trāpu bakki</b>	the side of the head
<b>trāju pīsa</b> or <b>trāka pīsa</b> }	headache
<b>trāṇa</b>	upon the head

#### 4. POSTPOSITIONS.

Kuvi has no prepositions, but like Telugu, Tamil or all the agglutinative languages, it uses postpositions.

These postpositions are divided into single and compound postpositions.

Postpositions are usually affixed to the genitive case.

Thus—

<b>nā valla</b>	by me
<b>nā mrieni kosomi</b>	for my son

Postpositions are often affixed to a nominative case.

Thus—

<b>ē nāju pangata</b>	outside of the town
<b>e mrānu lekko</b>	upon the tree
<b>valli lōki rāṇu manne</b>	under the stone is a snake
<b>kōḍa tarri</b>	near the wall
<b>illu ḍaju</b>	behind the house

## RULES IN REFERENCE TO PLACES.

To express motion to, very often the object towards which motion is made is put in the Objective.

<b>ivasi nato hazzesi</b>	he went to town
<b>ivari ōḍu tāna hazzeri</b>	they went to the king
<b>īdi zāḍata hotte</b>	she ran into the forest.

The Dative case may be used in the same way.

To express motion from, the postposition **ti** is used, but, if the object cannot be changed, the compound postposition **tānati, bakkiti** is mostly used, although **ti** may be permitted.

<b>bariti wāterika</b>	girls, did you come from school ?
<b>ae, pantul tanati wātomī</b>	no, we come from the master
<b>evaniti imbia hazzeri ?</b>	where did you go from him ?

A special exception makes the word **illu**.

Thus—

	<b>na illu muhe vikka mannu</b>
	upon my house is grass
or	<b>na illuti muhe vikka mannu</b>
or	<b>nazzoti muhe ninge ēna dukhōmi</b>
	why are you sorry about my house (family)?

When the house is far away, **ē illu muhe**, upon that house there is used.

A few of the principal postpositions are as follows :—

<b>ti</b>	out of	<b>ē tājuti wātesi</b> he came from (out of) that place
<b>tulle</b>	with	<b>evasi nātulle zōlatesi</b> he spoke with me
<b>hillaanahā</b>	without	<b>hommu hillaanahā hažžesi</b> he went without money
<b>ta</b>	in	<b>ē pēdata himborka mannu</b> in the box are clothes
<b>lekko</b>	upon	<b>horulekko gali wēzi manne</b> upon the hill blows the wind
<b>muhe</b>	upon	<b>pāta muhe kagitomi manne</b> upon the table is paper
<b>lōki</b>	below under	<b>illu lōki orli rūka manne</b> under the house is a rat's hole
<b>maddi</b>	between	<b>rī mrāka maddi zīju manne</b> between both trees is a way
<b>ṇa</b>	in (under)	<b>ē ilkaṇa ī illu kazzai</b> of (under) those houses is this a big one
<b>kiha</b>	in propor- tion	<b>ē ilkakiha ī illu kazzai</b> in proportion to those houses this is a big one
<b>lōni</b>	in (under)	<b>ī valka lōni īdi nehαι</b> under (in) these stones is this a good one

nōkita	in front of	<b>ē baḍi nokita pūnga mannu</b> in front of the school are flowers.
ḍāju	behind	<b>na ḍāju wātesi</b> he came behind me
zēzo	behind	<b>na zēzo wātesi</b> he came after me
attala	behind the other side	<b>na illu attala</b> behind my house <b>sombara attala manglāra</b> <b>wāne</b> after Monday comes Tuesday.
lehe	like accord- ing to	<b>ni helloti lehe kēpitee</b> I did according to your order <b>ī mranuti lehe bahēti tūstee</b> like (in the same way as) these trees I cut them all <b>nanu westati lehe wen-</b> <b>nadā</b> hear as I have told you, man !
pateka } peteka }	as long as for	<b>ro lēnzu pateka mannadā</b> stay for a month
lekka	as long as for	<b>ro lēnzu lekka kēpitomi</b> we did it a month long
kuttu	as long as for	<b>wara kuttu nōmeri mazṇe</b> there was fever a week long
dāka	as much as for	<b>ro takka dāka kēpa'dā</b> work as much as for one rupee
kōsōmi	for sake of	<b>vidia kōsōmi wātee</b> I come for wisdom's sake



<b>taki</b>	for sake of	<b>rānda taki wāha</b> hilloo I did not come for rice sake
<b>bakkiti</b>	for	<b>ēna bakkiti wāti</b> for which did you come
<b>uppara</b>	for instead- of	<b>nā uppara evanaī wēteri</b> they beat him for me
<b>badili</b>	for instead of	<b>īvani badili evanaī keidita ittiteri</b> they put him for the other in jail <b>rānda badili hommu hitteri</b> they gave money for rice
<b>eduru</b>	toward	<b>nānu evanaki (evanaī) eduru hazzee</b> I went toward him (I met him)
<b>daggire</b>	near to	<b>mrānu daggire kla'ni manne</b> there is a tiger near the tree
<b>taki</b>	at, about	<b>sāri gantataki wa</b> come at four o'clock
<b>suttu</b>	round	<b>dūknomi suttu mānēi manneri</b> round the shop are people
<b>hommudu- wēri</b>	opposite	<b>nā illu hommuduwēri e illu manne</b> opposite to my house is that house
<b>ittala</b>	this side	<b>ī kadda ittala tōta manne</b> this side the river is a garden

<b>darri</b>	along	<b>kadda darri mrāka mannu</b> along the river are trees
<b>pangata</b>	outside	<b>illu pangata walka mannu</b> outside of the house are stones
<b>tappa</b>	except	<b>ē tīni zāna kokari tappa</b> <b>ezzetie bahe nehari</b> except these three boys all are good
	or :	<b>sāri godḍa palka kihā bahe</b> <b>dullitu</b> except four teeth all fell out
<b>āanahā</b>	besides	<b>tīni zāna āanahā ōḍe tīni</b> <b>zāna wateri</b> besides these three, there came still three
<b>ti</b>	since	<b>tīni dinati imbaa mannomi</b> we are here since three days <b>re'niti piju rihi manne</b> since yesterday it rains
<b>eppe</b>	till	<b>illu eppe zāṇḍu manne</b> there is mud up to the house. <b>mrānu eppe zīju manne</b> there is a way till to that tree <b>wīe eppe kāta'da</b> excuse till to-morrow
<b>debunie</b>	immedi- ately after	<b>rānda tizi debunie wātesi</b> he came just after dinner
<b>entee</b>	just after	<b>rānda tizi entee wātesi</b> he came just after dinner

**zēzoe** just after or **zēzoe wātesi**

The postposition **po** (on side) is only used in connection with the personal pronoun.

Thus—

<b>nāpo</b>	on my side
<b>māpo</b>	on our side
<b>nīpo</b>	on your side
<b>mīpo</b>	on your side
but <b>evani bakki</b>	on his side, etc.

Mostly all these postpositions may be used as adjectives by affixing **ti** (Genitive form).

Thus—

<b>ḍājuti tutto</b>	the side behind
<b>suttuti zīju</b>	a round way
<b>attalti illu</b>	the other side house
<b>pangati andēri</b>	the external darkness

1. The postpositions **attala**, **ittala**, **lekko**, **muhe**, **lōki**, **nōkita**, etc., which are used as locative destinations, add **taki** or **ki**, if they are answering the question whereto.

Thus—

<b>nānu kadda attaltaki hazzee</b>
I went to the other side of the river
<b>ē hōru lekkotaki engadu</b>
climb upon the hill
<b>nā nōkitaki wadu</b>
come before me

REMARK.—In conversation the Dative case is very often omitted.

2. The two postpositions **pagedi** and **maddi** (between, in the midst) are usually compounded with the other postposition **ti** (from)

**ī zāḍa madditi hallamu**

go in the middle of the forest

**rī pānza pagediti hallamu**

go between the two houses

REMARK.—The postposition **pagediti** is only used in connection with inanimate things. It is impossible to say

**ī rīari kokari pagediti tākamu**

go between these two boys

3. The postposition **lehe** (according to) is commonly used with the Objective case.

**īdi wēḍati lehe līnzine**

this shines like the sun

4. The postposition **kuttu** and **dāka** are used only for temporal, never for local determination.

**ro wāarakuttu nōmeri kājate**

I had fever one week long

5. The postposition **eḍuru** (before, in front of) uses the Dative case.

**nange eḍuru watesi**

he came in front of me (towards me)

6. The postpositions **ittala** and **attala** are mostly connected with **totto** or **pādia** (this side or the other side).

Thus—

**ī hōru ittala totto pīju ritte ātihe attala  
pādia karra mazze**

on this side of the hill there was rain, but on  
the other side there was sunshine.

7. The postposition **ta** (in) is commonly used in connection with the singular Number, but **ṇa** (in) is commonly used in connection with the plural number.

**ī tōtata pūnga mazzu**  
there were flowers in this garden

but : **ī tōtangana pūnga mazzu**  
there were flowers in these gardens

8. The postposition **hommuduveri** (opposite) is commonly used in connection with houses or places only.

**na illu hommuduveri lellimrānu manne**  
opposite to my house there is a tamarind tree

REMARK 1.—The postposition **ta** (in) is not used in connection with **illu**.

Thus—

**izzo lōku manneri**  
there are people in the house

REMARK 2.—The word **hāte** (hand) is very commonly used in the sense of **walla** (by)

nāhāte ātihe nānu gelhii, tanihāte ātihe  
tānu gelhinesi (నావల్ల ఆయితే)

if by me (if I am strong enough) I shall win, if  
by him (if he is strong enough) he will win.

---

### SOME SPECIAL EXAMPLES.

**ro takkataki wāhu ātee**

I suffered (worked hard) for one rupee (to get  
one rupee)

**manzingaṇa zāndu anda manne**

there is weed between the rice

**ēnaataki**

what for, why

**imbitaki**

how far

**imbataki**

till here

**embataki**

till there

**ī kōdingaṇa kāḍika mannu**

between these oxen there are black ones

**zāḍata mrāka mannu**

there are trees in the forest

**angata kassa manne**

there is blood in the body

**nā kankaṇa pīsa manne**

there is pain in my eyes

**nā mungelita murmu manne**

there is a ring in my nose

**nā mungeliti murmu hazze**

my nose-ring is gone

## ADJECTIVES.

Kuvi adjectives are indeclinable, *i. e.*, they do not vary in gender, number or case.

Thus—

**nehi walli**                      a nice stone

**nehi kokaritulle kahitee**

I played with good boys

Kuvi adjectives have no special comparative and superlative forms. The force of them is either expressed by such adverbs, as : **hāree, hāra, aggada zōnoe** (very, much, etc.,) or by the use of the ordinary forms preceded by certain postpositions.

Thus the comparative is expressed by using the affix **kiha**.

Thus—

**nākiha evasi kazzasi**

he is bigger than I

**evanikiha nānu iḻtee**

I am smaller than he

1. The superlative may be expressed by using the affix **tānataki, lōnitaki** or **lōni**

Thus—

**evaritānataki ivasi nehasi**

he is the best of them

2. The superlative may be expressed by using the word **bahetikiha** or **wazzetikiha** (in comparison with all.)

**wazzetikiha ivasi nehasi**  
he is the best of all

3. The force of the superlative degree is sometimes expressed by repeating the adjective.

**pūju ōzi ōzitai**  
the flower is very beautiful

**muglunga kazza kazzari**  
the masters are very great

## FORMATION OF ADJECTIVES.

In Kuvi as well as in Telugu, English or other languages, many words may be changed into an adjective.

1. Nouns can be changed into adjectives, taking the genitive or even the nominative case.

Thus—

**mranuti kommo** or **mranu kommo**  
the branch of a tree

**ba'ali bhūmi**  
a sandy soil

**kaddati ba'ali** or **kadda ba'ali**  
river sand



**REMARK**—It must be remarked, that in some sentences the genitive cannot be used, when it gives a different meaning.

Thus—

**ba'ali bhūmi** means : sandy soil,

**ba'aliti bhūmi** means : the earth out of the sand ; which is meaningless

2. Nouns can be changed into adjectives by affixing **āti**.

Thus—

**nōmeriāti mleha** the sick man

**wāhuāti kamma** troublesome work

3. Nouns can be changed into adjectives by affixing **gatti** (m.) **gattai** (fem.) or **manni** (being) **hillaa** (not being).

Thus—

**gniānōmi gatti īja** a wise woman

**blāju gatti kla'ani** the strong tiger

**pīsa manni wansu** the painful finger

**zīvu hillaa sahuکاری** the unkind merchant

4. Nouns can be changed into adjectives by affixing **kahiti** (playing).

**blīnzi kahitti mleha** the merchant

5. Nouns determining any measurement can be changed into adjectives by affixing **eka**.

Thus—

<b>hera</b> a handful	<b>hereka manzinga</b> a handful of rice
<b>glo'oli</b> two handfuls	<b>glo'oleka gunda</b> two handfuls of flower
<b>hāta</b> a half yard	<b>hateka lamba</b> a half yard length
<b>koza</b> a foot	<b>kozaka lamba</b> a foot length
<b>ādi</b> a step	<b>ro ādeka lamba</b> one step length.

REMARK—These nouns cannot be used with the affix **eka**, except in the singular.

<b>ādi</b>	<b>ro-adeka lambo</b>	<b>ri ādi lambo</b>
a step	one step length	two steps length

6. Postpositions can be changed into adjectives by affixing **ti**. Confer page 53.

<b>attalti illu</b>	the other side house
<b>rōkiti mranu</b>	the tree in front

7. Adjectives may take the affixes, which form nouns or postpositions into adjectives.

Thus—

<b>lagge'e gorri</b>	} the bad sheep
<b>lagge'eti gorri</b>	

kādi eju	}	the dark water
kādinī eju		
nehi tōne'esi	}	the good friend
nehiti tōne'esi		

This formation is used in connection with person only if a special force shall be expressed ; as—he is really a good friend.

Adjectives may take the affix **āti**.

Thus—

*Masculine.*

nehi tōne'esi	}	a good friend
nehasāti tōne'esi		
neharāti tōne'enga		good friends

*Feminine.*

nehi īja	a good mother
nehai īja	„
nehiāti īja	„
nehiāti ījaska	good mothers
nehaiāti ījaska	„
nehaska ījaska	„

*Neuter.*

nehi mrānu	a good tree
nehai mrānu	„
nehiāti mrānu	„
nehaiāti mrānu	„

*Neuter.*

**nehiāti mrāka**      good trees

**nehaiāti mrāka**      „

When an adjective is used in the predicate, it takes the pronominal affixes ; **asi, esi, ai, ai,** *etc.*

**ī ōḍu nehasi**      this king is good

**ī kōḍi nehai**      this ox is good

**ī kokari nehari**      these boys are good

**ī ijaska nehai**      } these women are good  
**ī ijaska nehaska** }

It must be clearly understood that there exists a slight difference in the feminine or neuter singular and plural.

The singular form **ai** is pronounced as proper diphthong in one syllable.

But in the plural form **ai** each vowel is pronounced separately.

**ē pūnga gaḍilinga**      these flowers are red

**ē ōrka nehari**      those kings are good men

The positive verbal relative participle affixing **manni** to the verbal participle present or past is commonly used as an adjective.

**ē hāhi manni kokanaki sājomi kēpamu**

help the dying boy

**ē hāha manni kōḍi**

the dead ox

The negative verbal relative participle affixing **a** to the verbal root is regularly used as an adjective.

Thus—

**nānu ōpaa hāḍa zōlaani** (ఒప్పుకొనని)

do not speak a word to which I do not consent

**nānu ōpuhōa hāḍa zōlaani** (ఒప్పుకోరాని)

do not speak a word, which is not to be consented to

The word **āti** (Telugu అయిన) as an affix to a noun may be used, but in a very different sense from that in Telugu. The affix **āti** is only used if the animate person or thing is not still alive.

**mā akku āti Sappura**

my grandfather Sappura (he who lived before)

**mā hauta ḍokiri āti Butṛi**

Butchi, the wife of our nayudu, (she was once)

When the person or thing is still alive, the nominative or genitive case is used without affix.

**nā tōne'eni ḍokeri Sita wāte**

Sita, the wife of my friend, came

**nā talli mrīesi**

the son of my mother

REMARK.—If a husband, wife or children, (except unweaned babies) die, their names never will be mentioned again. Whenever they have

to talk about those deceased ones, they use the word **pēne'esi** in the genitive case instead of the name.

**dambiti pēne'eni ɖokiri**

the wife of the deceased

When the name of the deceased has to be given, **pēne'esi** (masc.) or **pēne'eni** (fem.) is always affixed to the name.

Question : **nā dambiti pēne'eni ɖōru ēni ɖōru ?**

Answer : **nā dambitani ɖōru Somba pēne'esi**

If anybody is killed by a tiger or bear or any wild beast, the name of that person will never be mentioned again. He is referred to as :

**ūmbiti zōde'esi** the upward taken **zōde'esi**

The word **zōdeesi** means a ghost.

If his name is asked for, people will reply.

**kahī, doho, nā zōdeeni ɖōru aha'ai**

do not (ask) it is sin, do not ask the name of my **zōdeesi**.

REMARK.—If the word **ēju** (water) is connected with an adjective, the latter takes sometimes the plural case.

**pulangēju**

sour water

## PRONOUNS.

Kuvi pronouns are subdivided as in any other language, as follows:—

1. Personal and demonstrative pronouns. 2. Reflexive pronouns. 3. Emphatic pronouns. 4. Interrogative pronouns. 5. Indefinite pronouns. 6. Demonstrative adjective and interrogative adjective pronouns. 7. Possessive adjective pronouns. 8. Pronouns referring to number. 9. Distributive pronouns.

Kuvi pronouns are declined upon the same general principles as nouns and may like them affix postpositions.

### 1. PERSONAL AND DEMONSTRATIVE PRONOUNS.

**Nānu**—I, the pronoun of the first person, has two forms in the plural, namely: **māmbu** (we), which excludes, and **māro** (we), which includes, the person addressed.

<b>māmbu gurkatomi</b>	we are gurus
<b>māro papugattatohi</b>	we are sinners.

Hence in prayer, **mambu** only can be used.

**nānu** is declined as follows:—

	<i>Singular.</i>		<i>Plural.</i>	<i>2nd Plural.</i>
N.	<b>nānu</b>	I	<b>māmbu</b>	<b>māro</b>
G.	<b>nā</b>	of me, my	<b>mā</b>	<b>mā</b>

	<i>Singular.</i>		<i>Plural.</i>	<i>2nd Plural.</i>
D.	<b>nange</b>	to, for me	<b>mange</b>	<b>mange</b>
	<b>nangetaki</b>		<b>mangetaki</b>	<b>mangetaki</b>
O.	<b>nanaa</b>	me	<b>mamaa</b>	<b>mamaa</b>
			<b>mamaï</b>	<b>mamaï</b>

**nīnu** is declined as follows :—

	<i>Singular.</i>		<i>Plural.</i>
N.	<b>nīnu</b>	you	<b>mīmbu</b> you
G.	<b>nī</b>	your	<b>mī</b>
D.	<b>ninge</b>	to you	<b>minge</b>
	<b>ningetaki</b>		<b>mingetaki</b>
O.	<b>ninaa</b>	you	<b>mimaa</b>
			<b>mimaï</b>

When addressing a person of low rank or a child, the singular **nīnu** is used. When addressing a person of some respectability, the plural **mīmbu** is used, followed by the verb in the plural. When addressing God in prayer, **nīnu** is to be used. To express still more respect the plural form of these words is used, as—**nīnunga**, **mīmbungo**, **tāmbu** and **tāmbungo**.

The pronouns of the third person are the demonstrative pronouns :—**īvasi**, **ēvasi**, this man, that man ; **īdi** and **ēdi**, this, that woman or thing.

These pronouns have the following peculiarity. The plural of **īvasi** and **ēvasi**, formed **īvari**, **ēvari**, is used



for both masculine and feminine. The plural of **īdi** and **ēdi** formed **īvi**, **ēvi** and **īvaska**, **ēvaska**, is used for either for feminine or neuter.

REMARK.—The feminine in the plural number may use the verb in either the feminine or the masculine.

**īvasi** and **ēvasi** are declined as follows:—

*Singular.*

*Plural.*

N.	<b>īvasi</b>	he, this man	<b>īvari</b>	these men or women
G.	<b>īvani (ti)</b>	of him	<b>īvari</b>	of them
D.	<b>īvanaki</b>	to him	<b>īvaraki</b>	to them
O.	<b>īvanai</b> <b>īvaniti</b>	} him	<b>ivarai</b> <b>ivariti</b>	} them

*Singular.*

*Plural.*

N.	<b>ēvasi</b>	he, that man	<b>ēvari</b>	they, those men or women
G.	<b>ēvani (ti)</b>	of him	<b>ēvari</b>	of them
D.	<b>ēvanaki</b>	to him	<b>ēvaraki</b>	to them
O.	<b>ēvanai</b> <b>ēvanati</b>	} him	<b>ēvarai</b> <b>ēvarati</b>	} them

*Singular.*

*Plural.*

N.	<b>īdi</b>	she, it	<b>īvi</b>	or <b>īvaska</b>	they
G.	<b>īdāni (ti)</b>	of her, it	<b>īvi</b>	<b>īvaska</b>	of them

*Singular.**Plural.*

D.	<b>īdānaki</b>	to her, it	<b>īvaki</b>	<b>īvaskaki</b>	to them
O.	<b>īdāni</b>	} her, it	<b>īvaa</b>	<b>īvaskaī</b>	} them
	<b>īdāniti</b>			<b>īvaskati</b>	
				<b>īvaskani</b>	

*Singular.**Plural.*

N.	<b>ēdi</b>	she, it, that	<b>ēvi</b>	or <b>ēvaska</b>	they
G.	<b>ēdāni</b>	of her, it	<b>ēva</b>	<b>ēvaska</b>	
D.	<b>ēdānaki</b>	to her, it	<b>ēvanaki</b>	<b>ēvaskaki</b>	
O.	<b>ēdānāi</b>	her, it	<b>ēvaa</b>	<b>ēvaskaī</b>	} them
				<b>ēvaskati</b>	
				<b>ēvaskani</b>	

The first personal pronoun has a very peculiar use, for it can be conjugated as a verb, as follows :—

<b>nanu</b>	<b>īvatee</b>	it is I
	<b>īvate'enie</b>	
<b>nīnu</b>	<b>īvati</b>	it is you
<b>ēvasi</b>	<b>īvasi</b>	it is he
<b>mambu</b>	<b>īvatomi</b>	it is we
<b>maro</b>	<b>īvatohi</b>	it is we
<b>mimbu</b>	<b>īvaderi</b>	it is you
<b>ēvari</b>	<b>īvari</b>	it is they

These forms are used for both masculine and feminine genders. The plural of **īvaska** is conjugatable likewise.

<b>ēvaskatomi</b>	it is we
<b>ēvaskaderi</b>	it is you

When the person or thing of whom or which is spoken, is far away, the pronoun **īvasi** or **ēvasi** is changed into **hēvasi** and **hūvasi**. The pronoun **ēdi** is changed into **hēdi** and **hūdi**. These demonstrative pronouns are declined as above mentioned.

The words **īvasi**, **ēvasi**, **īdi**, **ēdi**, are equally used for a person of very low or of very high rank.

There exists no special expression to show any respectability as : **gāru** or **Mr.**, as in Telugu or English.

## 2. THE REFLEXIVE PRONOUN.

The reflexive pronoun **tānu** (self) is thus declined :—

	<i>Singular.</i>	<i>Plural.</i>
N.	<b>tānu</b>	<b>tāmbu</b>
G.	<b>tani</b>	<b>tami</b>
D.	<b>tange</b>	<b>tamge</b>
O.	{ <b>tanaa</b> <b>tanai</b> <b>tanati</b>	{ <b>tamaa</b> <b>tamai</b> <b>tamati</b>

The plural **tāmbu** is used as in Telugu instead of **mimbu** or **mimbungo**, as a term of great respect.

**tami helloti lehe** according to your order

## 3. EMPHATIC PRONOUNS.

The force of the emphatic expressions : I myself, you yourself, etc., is expressed in Kuvi by **guttee** or **e**.

**mimbu guttee ē kamma kēpadu**

you must do that work yourself

**nānue mestee**

I saw it myself

**mīmbue zaltiko**

be careful yourselves

There is some difference in both expressions.

The affix **e** expresses only a force of the emphatic pronoun, but **guttee** has the meaning of own only.

**mīmbu guttee zaltiko** would mean :

you only shall be careful

Such English expressions as ; of himself, etc., implying a spontaneous action, are expressed in Kuvi by prefixing **lōni** to the emphatic form of the pronoun and by repeating the same.

**tanilōni tānue wātesī**

he came of himself

or **tānu tānue hatitesī**

he called of himself

**ē kōdi taniloni tānue wāte**

the ox came of himself

Such expressions as : As for myself, is expressed in Kuvi by adding **ātihe** or **izzihe**.

**nānu izzihe (ātihe) zōliteema nīnu izzihe hottiema**

as for myself I would talk, but you would run away

**nīnu kallamu nānu ātihe (izzihe) mai**  
you may go away, but as for myself I stay

#### 4. INTERROGATIVE PRONOUNS.

The interrogative pronouns **imbaasi** who ? which man ? **imbai** or **imbinai** or **ēnai**, which woman or thing ? are thus declined :

*Singular.*

*Plural.*

N. <b>imba'asi</b>	which man,	<b>imba'ari</b>	or <b>ēnari</b>
	who ?		
G. <b>imbaani</b>	of whom ?	<b>imbaari</b>	,
D. <b>imbaanaki</b>		<b>imbaaraki</b>	<b>ēnaraki</b>
	<b>imbinanaki</b>		
O. <b>imbaanaī</b>		<b>imbaarai</b>	<b>ēnarai</b>
	<b>imbinanaī</b>	<b>imbaarati</b>	<b>ēnarati</b>
		<b>imbaarani</b>	

Declension of **imbai**, which woman or thing ?

*Singular.*

*Plural.*

N. <b>imbai</b>	N. <b>imbaī</b> or <b>imbaari</b>
G. <b>imbini</b>	G. <b>imbaī</b>

<i>Singular.</i>	<i>Plural.</i>
D. { imbinaki imbinanaki	D. imbaaraki
O. imbinani	O. imbaaraï

For imbai very commonly is used the word imbinigattai.

<i>Singular.</i>		<i>Plural.</i>
N. imbinigattai	which	imbinigattaska and imbinaska
G. imbinigattāni		imbinigattaska „
D. imbinigattanaki		imbinigattaskaki „
O. imbinigattāni		imbinigattaskani „

<i>Singular.</i>		<i>Plural.</i>
N. ēna	which thing ?	ēnai or imbinaï
ēnai		
ēni		
G. imbinani		ivaska imbinaï
D. ēnaataki		
imbinaki	not used	imbinaki
O. ēnaa		
imbinani	not used	imbinaa

In reference to a female of lower rank, the singular as : imbai wāte ? (which came)? but for one of higher rank, imbaï wātu ? (which came ?) is used.

The Genitive and Objective of **ēna** may be used equally as : **ēnaa kēpiti**—what have you done ?

or **ēni kēpiti**        „        „        „        „

**ninge imbinani kāvale**        —what do  
you want

but : **ninge ēni pustakomi kāvale**—what book  
do you want ?

## 5. INDEFINITE PRONOUNS.

Indefinite pronouns are formed by adding **ātiwa**, **wā**, **moddi**, **moddiwa**, **zakke** to the various interrogative pronouns.

When the verb is in the negative, these additions may be omitted.

**irākaṇa imbinani ātiwa tu'umu**

cut down any one of these trees

or **imbini mrānu ātiwa tu'umu**

you may cut down any tree

**nōmeriti ēnariwa hāteriki ?**

did any one die of fever ?

**embaa imbaari hilluuri**

there is nobody

These forms with **ātiwa**, **wa**, etc., may be used as Indefinite Pronoun adjectives.

Thus—

**imbinani ātiwa ro pūju tammu**

bring any flower, (any one of the flowers)

The Indefinite Pronoun is also formed by adding **ā**.

**imbaasiā ōtesi**

some one, (any one) has taken it away

Some special words are used as an Indefinite Pronoun.

Thus —

*As Noun.*

{ <b>phalānigattasi</b>	a certain man
{ <b>phalānitasi</b>	
<b>phalānigattai</b>	a certain woman
<b>etke'etasi</b>	a different man
<b>etkeetai</b>	a different woman

*As Adjective.*

<b>phalāniti ija</b>	a certain woman
<b>ētkeeti ponda</b>	a different cow.

Sentences with these adjective forms are not commonly used. More common is it to use the genitive of the noun.

**phalānigattani kokari**

the boy of a certain man

**phalānigattāni kokasi**

the boy of a certain woman

## 6. DEMONSTRATIVE ADJECTIVES AND INTERROGATIVE ADJECTIVES.

There are four demonstrative adjective pronouns, namely : **ī** (this or these), **ē** (that or those), **hē** (that or



those), if the distance is somewhat greater, **hū** (that or those) if the distance is still greater. All are indeclinable.

**ī mrānu nehi ahi tōnza ahi manne**

this tree appears well

**ē mrānu nehi ahi tōnza ae**

that tree appears indistinct

**hē mrānu izzaahi (mīnomana) tōnzaāne**

that tree appears very indistinct

**hū mrānu nange rūtee tōnzā ae**

that tree is not visible at all

**ē pottanga ae, hū pottangani zimu**

shoot not that bird which is near but that one far off

**Imbini**, which is indeclinable, is used as an interrogative adjective pronoun.

**imbini mlehaī mesti ?**

which man did you see ?

**imbini izzo rēteri ?**

in which house did you enter ?

## 7. POSSESSIVE ADJECTIVE PRONOUNS.

As in Telugu, there are no distinct possessive adjective pronouns, but their place is supplied by the genitive cases of the preceding pronoun.

Thus—

nā	of me—my
nī	of you—your
mā	of us—our
mī	of you—your
ivani	} of him—his
evani	
īdāni	} of her—her
edāni	
	it its
nā kēju	my hand
idāni trāju	her head
rīari	both (masc.)
rindi	both (fem. and neuter)
rīari kokari	both boys
rindi pōtanga	both girls
rindi kōdingā	both oxen

## 8. PRONOUNS REFERRING TO NUMBER.

The following pronouns, which refer to number, have no plural.

ezzōra zāna	how many (masc. and fem.)
ezzōra, ezzōna	} how many (neuter)
izzōra zāna	
izzōra izzōna	} so many (neuter)
ezzeke	
	how much

<b>izzeka</b>	so much
<b>kozzeka</b>	some, a little
<b>hāra zāna</b> <b>hārōna zāna</b>	} many (masc. and fem.)
<b>hāra</b> <b>hārōna</b>	} many (neuter)
<b>hāreka zāna</b>	many (masc. and fem.)
<b>hāreka</b>	much
<b>gāddu zāna</b>	many (masc. and fem.)
<b>gaddu</b>	many, much
<b>bahe zāna</b> <b>bahetari</b>	all } (masc. and fem.)
<b>bahe</b>	all (neuter)

The pronouns **bahe** and **kozzeka**, **izzeka** **ezzeka** form their plural. Thus :

<b>baheteri</b>	all	or	<b>bahetateri</b>
<b>kōzzekateri</b>	some	or	<b>kozzekatateri</b>
<b>izzekateri</b>	some	or	<b>izzekatateri</b>
<b>ezzekateri</b>	many	or	<b>ezzekatateri</b>

There exists a fine difference between **baheteri** and **bahetari**, etc., according to distances **baheteri** is used for all who are near, **bahetari** for all far away.

**imbāa manni baheteri wādu**

come all, who are here

**umbāa manni bahetari halbari**

the far away ones may go

The word **izzeka** may be changed in a very interesting way. Thus :—

<b>izzeka</b>	a little
<b>izzēka</b>	a very little
<b>izzāni</b>	a very little
<b>izzizzāni</b>	a very very little

When these words (in masc. or feminine gender) are to be declined, they decline only the word **zāna**.

<b>ezzora zāna</b>	how many
<b>ezzora zānati</b>	of how many
<b>ezzora zānataki</b>	to „
<b>ezzora zānati</b>	how many

The neuter form may be declined as a common noun, but generally the noun is not omitted. In such cases the pronoun is not declined, only the noun.

*Neuter.*

<b>ezzōna</b>	how many
<b>ezzoniti</b>	of how many
<b>ezzonitaki</b>	to how many
<b>ezzona</b>	how many

## 9. DISTRIBUTIVE PRONOUNS.

*On the translation of each, every.*

The word **roro**, the reduplication of **ro**, (one) is equivalent to the word each, when used as an adjective, and the word **roroosi**, **rondironi** are equivalent to : each man, each woman or thing.

Besides this, the words **wālati** (each, every) and **wālatasi** or **wālatai**, each man, woman or thing, are used.

**roroonaki hīmu**

give to every one

**roro takkati nehikihi he'emu**

look for every rupee

**nānu rondirondani nehikihi mestee**

I looked carefully for every one

**wālatasi kamma kēpaliwalle**

every one shall do work

**wālati nēkeri nōmeri wāne**

every night comes fever

**wālateri hāteri**

all died

There exists a very fine difference between **wālateri** and **wālatari**.

Thus—

**wālateri hāteri**

all people (here) died

but **wālatari hāneri**

all people (whereever they may be) die

Reduplication is used to denote exchange. The first noun is therefore put in the Dative.

**takkataki takka hījāi**

I will give rupee for rupee, for each rupee I  
will pay a rupee

**kanditaki kandeka hījāi**

I will pay for each puddi according to a puddi

When re-duplication takes place and the noun takes the plural number, it denotes continuity of action.

**bonda bondanga rīnu**

drop by drop fell

**krama kramomininga**

by degrees

Each followed—by his own, her own, etc.

is expressed by—**imbaari evarie** (masc.)

**imbaaska evaskae** (fem.)

neuter)

or : by **zaharpāti zaharie** (masc.)

**zaharwani zaharie** (fem.)

**zahartani zaharie** (neuter)

**zahaskawani zahaskee** ,,

**zahara kamma zaharee kēpadu**

which work, that work do (each do his own work)

**zaharpāti zaharee patka perha ōteri**

each one took away the fruits, he got

**zaharpātani zaharee ōdu**

each one take what he can get

**zahara dekitani zaharee dekadu**

what every one has to bear, every one may bear

**zahara tizzani zaharee tinzu**

each one shall eat, what he has to eat

**imbaari illu evarie hēpadu**

each one sweep his own house

**imbaarani gonda evaterie huzzadu**

each one (female) take her own cloth

**ī morkongani imbini glājutani ē glājutee  
uhadu**

put each tree in its own hole

**imbini nēzutani ē nēzutee hījaī**

I will pay at every day (daily)

**imbinaskawani evaskakie hīmu**

give to each woman, what belongs to her

Very commonly is used :

**dinomitani dinomie hījaī**

I will pay daily

Translation of—several, various, respective, etc.

The words—several, etc., are rendered in 'Kuvi by reduplication of pronoun.

**imbini imbini tājuta rēzeri ?**

in what different places did you wander ?

**ēvaēvari kokari hotteri**

their respective boys ran away

**ē ē hōrka mestee**

I saw the different hills

## ON TRANSLATION OF ANOTHER.

The word—one—followed by—another—is expressed in Kuvi by using **ro, roosi, rondi**, followed by the same word and noun again.

**īdi ro kūḍa ēdi ro kūḍa**

this is one caste, this is another

**roonāi hātitihe roosi wānesi**

if I call for one man, another comes

**ronda reẓẓihe rondi nējine**

if you pull out one, another springs up

**ī kadda roheti ze hō'one, roheti ze likine**

the river runs at one time, at another it is dry

The word another, in the sense of an additional one, is expressed by the word :—

**ōḍero, ōḍeroosi, ōḍerondi**

**ī zīju āanahā ōḍero zīju mānne**

besides this way there is still another one

**ro dōka hālee ōḍerondaa hījamu**

one pot is not sufficient, give another one

## 7.

## COMPOSITE NOUNS.

By affixing **asi, esi, si, tasi, ari, eri**, or their feminine or neuter form to adjectives or adverbs, etc., and the genitive of nouns, a class of words is formed, which we shall call—Composite Nouns.



Thus, for instance ; when **asi** is attached as an affix to the adjective **īzi**, (little) the composite noun—**īzasi**, is formed, which is masculine and means a boy. When **ari** is affixed to **īzi**, the composite noun **īzari** is formed, which means—boys.

#### EXAMPLE.

<b>īzasi</b>	the little one, the boy
<b>īzai</b>	the little one, the girl (or neuter)
<b>īzari</b>	the little ones, the boys
<b>īzai</b>	the little ones, the girls (or neuter)

#### EXAMPLES OF SUCH FORMATIONS.

##### *With Adjectives.*

<b>kazzasi</b>	a big one
<b>kazzai</b>	a big one (fem. neut.)
<b>ōzitasi</b>	a beautiful one
<b>nehasi</b>	a good one
<b>kāḍinasi</b>	the black one
<b>longinesi</b>	the red one.
<b>opnesi</b>	the white one.

##### *With Verbs.*

<b>wehenasi</b>	the speaker.
<b>wennasi</b>	the hearer or beggar.
<b>painasi</b>	the beater.
<b>pohikīnasi</b>	the nourisher.
<b>wānasi</b>	the comer.

*With Verbs.*

<b>hīnasi</b>	the giver.
<b>hunzinasi</b>	the sleeper.
<b>hillaatasi</b>	the not existing one.
<b>zīwu hillaatasi</b>	the liveless one.

*With Pronouns.*

<b>nāasi</b>	my man, the mine
<b>nīasi</b>	thy man, the thine
<b>mīasi</b>	your man
but <b>evanigattasi</b>	is more common than
<b>evanasi</b>	

*With Adverbs.*

<b>īletasi</b>	a such one
<b>wālatasi</b>	a man, who has no caste, a man who has travelled all over the land
<b>imbitasi</b>	the wherefrom man
<b>imbatasi</b>	the man here
<b>embatasi</b>	the man there
<b>rēenitasi</b>	the man of yesterday
<b>nīnzutasi</b>	the man of to-day

*With Postpositions.*

<b>pangatasi</b>	the man of the outside
<b>ittaltasi</b>	the man on this side
<b>lekkotasi</b>	the one above
<b>lōkitasi</b>	the one below

*With Nouns.*

<b>nōmerasi</b>	the sick one
<b>telungeesi</b>	the Telugu man
<b>krīstuusi</b>	the Christian
<b>guruesi</b>	the teacher
<b>kapulaasi</b>	the cultivator, the Sudra
<b>goteesi</b>	the relative
<b>goteesi</b>	the servant

Words, which come from Sanscrit, ending in **omi**, may use the affix **aasi**, but more common is the affix **gattasi**, **gattai**.

**neromi**, **neromaasi**, **neromigattasi**, the sinner  
**papomi**, **papomaasi**, **papomigattasi**, the sinner

All these composite nouns, which make this language very flexible and beautiful, are declinable according to the first declension.

## 8.

**ADVERB.**

Many Kuvi adverbs are formed by affixing

1. **ninga** to adjectives or nouns.

**nōmerininga tākitee**

I walked feverish (with fever on me)

**nehininga** well

2. by affixing **ahi, aha,**

**nehiahi hazzomi**

we went away happy

**wāhuahi tattomi**

we brought it with trouble

3. By affixing **kihi** (doing).

**nā kamma nehikihi kēpitee**

I did my work well

Many of these adverbs and adverbial postpositions admit of being partially declined.

#### EXAMPLE.

**embaa**

there

**embati**

from there

**embataki**

to there

In the same way are declined **imbaa** (here), **imbia** (where), etc.

**nīe**

now

**nīeti**

from now

**nīetehe**

afterwards

**nīetaki**

till now

The word **nangati**, then (అప్పుడు) is not to be declined.

The words **rōoni**

(day before yesterday)

**rēeni**

(yesterday)

**nīnzu**

(to-day)

<b>wīe</b>	(to-morrow)
<b>mae</b>	the day after to-morrow
<b>aggāda mae</b>	the day after the day after to-morrow

are declined as follows :—

<b>rōoni</b>	<b>rōoniti</b>	<b>rōonitaki</b>
<b>rēeni</b>	<b>rēeniti</b>	<b>rēenitaki</b>
<b>nīnzu</b>	<b>nīnzuti</b>	<b>nīnzutaki</b>
<b>wīe</b>	<b>wīeti</b>	<b>wīetaki</b>
<b>mae</b>	<b>maeti</b>	<b>maetaki</b>

The following are examples of declensions of postpositions :—

<b>lekko</b>	above,	<b>lekkoti</b>	from above,	<b>lekkotaki</b>	to up
<b>lōki</b>	beneath,	<b>lōkiti</b>	„	<b>lōkitaki</b>	
<b>nōkita</b>	in front,	<b>nōkiti</b>	„	<b>nōkitaki</b>	
<b>ḍāju</b>	behind,	<b>ḍājuti</b>	„	<b>ḍājutaki</b>	
<b>daggire</b>	near,	<b>daggireti</b>	„	<b>daggiretaki</b>	

REMARK.—The postposition **ta** (in) is not declinable as in Telugu. Instead of it the word **tāna** or **bitri** may be used and declined.

	<b>kannomita</b>	in the hole
but	<b>kannomiti</b>	out of the hole
	<b>kannomitānati</b>	out of the hole
	<b>kannomibitriti</b>	„ „

## CONJUNCTIONS.

## A

## CO-ORDINATE CONJUNCTIONS.

**e ..... e**      and    **nīnue evasie**  
you and he

**na ..... na**      and    **nānuna nīnuna**  
I and you

**— ..... e**      and    **Rāmuda Bāsue**  
Ramudu and Basu.

**— ... kūda** and    **ī kokari ē kokari kūda**  
these boys and those boys

**udehe—zakke**      as well as

**nīnue evasie rōletateri**  
you and he are of the same size

**nīnuna nānuna rōle ahi manomi**  
you and I are of the same size

**Rāmuda Bāsue wāteri**  
Ramudu and Basu came

**nānu udehe ae evasi zakke kēpitomi**  
(not I only, he too) I as well as he have done it  
**ī mrānu udehe ae ē mrānu zakke tu'udu**  
cut down this tree as well as the other

**āpe.....āpe** either...or

**tānu āpe nānu āpe wāatomi**

neither he nor I came

The conjunction for either—or is sometimes omitted.

**tānu hihi hilluusi, nānu hihi hilloo**

either he gave nor I

In negative sentences **e.....e** is used to translate neither...nor.

**Rāmudae Bāsue wauri**

neither Ramudu nor Basu are coming

The conjunction neither...nor...can be translated by the verb **hill** (not be).

**kommanga hillau āka hillau gāli wēti  
zakke torgaatu.**

Neither branches nor leaves fell down although the wind blew.

The conjunction neither ... nor...can be translated by **ātiwa** or **wa** if the verb follows in the negative, but has the meaning of both—and as well as—if the verb follows in the positive.

**penni ātiwa kāka ātiwa hillaate**

it was neither cold nor warm

**sukkōmiwa kashtōmiwa ōpamu**

you must bear both happiness and sorrow

## SUBORDINATE CONJUNCTIONS.

**samma—** but **nānu wāha hilloo samma tānu wātesi**

I did not come, but he came

**gāni—** but **osso uttesi gāni nehi aātesi**  
he took medicine, but did not get well

**ēlezakke—** but **nehi osso hittee ēlezakke nīda-atesi**

I gave good medicine, but he did not live

**ēlewa—** but **illu hallee rākaātee ēletywa**  
**ēletywa—** but **nīdaatesi**

I gave my whole house away, but he did not live

**ātihe—** but **tīni zāna wāteri ātihe roosi lojitesi**

three came, but one remained back

**aātihe—** or **ī mrānu aātihe ē mrānu tūnii**  
shall I cut down this tree or that one

**lēka** or **īvasiki lēka evasi ?**  
to this one or that one



## CONDITIONAL.

<b>īle</b>	so	<b>īle izzesi</b> he spoke so
		<b>īlenzihi wessa hazzesi.</b> so talking he went away
<b>īlekihi</b>	so	<b>īlekihi kīdu</b> so do
<b>ēnaataki maha</b> for		<b>pūuni illu dostee enaa-</b> <b>taki maha plāai rīha</b> <b>hazze</b> I built a new house, for the old one fell down
<b>ēnaataki izzihe</b> for		<b>nānu hōru engitee</b> <b>enaataki izzihe hizīdi</b> <b>manne inzihi</b> I climbed the hill, for it is cold (therefore)
<b>lakka</b>	therefore	<b>hommu hittee lakka</b> <b>tizzesi</b> I gave money, therefore he ate

## D

## TEMPORAL.

<b>ati</b>	when	<b>nānu wātati zohor kittesi</b>	when I came he made salams
<b>jalie</b>	when at once, as	<b>evasi wessalie nānu kēpitee</b>	when he told me I did it
<b>nati</b>	when	<b>patka mannati rāha hōtane</b>	when fruits are there joy will be to me
<b>nati</b>	while	<b>nānu zōlkiānati ēdie wāte kaburu</b>	while I was talking this letter came
		<b>nānupaimannatilittesi</b>	he wept while I was beat- ing
<b>purre</b>	when	<b>nānu wātipurre nange hījamu</b>	when I come (came) give me

<b>ḍāju</b>	after- wards after	<b>nīnu hittidāju nānu</b> <b>rāhaaī</b> after you have given I shall be glad
<b>zēzo</b>	after	<b>hittizēzo hannomi</b> after you have given, we shall go
<b>rētutie</b>	since	<b>nānu wāti rētutie pīju</b> <b>ritte</b> it rained since I came
<b>dakkitie</b>	since	<b>ī illu dosti dakkitie</b> <b>nehi hilloomi</b> since we have built this house we are not well
<b>modaltie</b>	since	<b>māmbu wāti modaltie</b> <b>gōḍi</b> since we came, there was quarrelling
<b>nēzutie</b>	since	<b>wēḍa hōti nēzutie</b> <b>karra āte</b> since the sun rose (morn- ing) it got sunshine
<b>ēdie</b>	just when	<b>nānu hazzee ēdie Ra-</b> <b>muda wātesi</b> just when I went Ramudu came

<b>mazzati</b>	during when	<b>nānu zōlkiahi mazzati wezzeri</b> they listened during my speech
<b>hee</b>	while	<b>evari dēka manzehee katta kerheri</b> they sang while they car- ried
		<b>nānu manzehee tizzeri</b> they ate while I was there
<b>ezzeka</b>	till so long as	<b>nanu manni ezzeka nehi ahi mazzeri</b> they were all right as long as I was there

REMARK.—The temporal conjunction **hee** is really no conjunction, but the verbal participle only, which is got by affixing **e**, which means when, during.

## E

### CAUSAL CONJUNCTIONS.

<b>aki</b>	because	<b>nīnu doho kittaki paijatee</b> I beat you, because you did wrong
<b>lakka</b>	because	<b>nīnu kamma kēpiti lakka kampite</b> it bore fruit because you worked

## MODEL CONJUNCTIONS.

**lehe** as, likewise **evasi westatilehe āha hazze**  
 it happened as he had told  
**nīnu wāhu ātilehe nānuwa**  
**wāhu ātee**  
 I troubled like you

**tappa** except **īdani tappa imbinai nehahi**  
**hillee**  
 except this there is nothing good

The conjunction, except, can be translated by **pissihi ezzetie** or **āanaha ezzetie**.

Thus—

**īdani pissihi ezzetie bahe nehahi**  
 except this one all are good  
 • **ī rondi āanaha ezzetie barre nehahi**  
 except this one, everything is good

The conjunction, besides, must be translated by **āanaha** with a following coordinate conjunction.

Thus—

**ī rondi āanaha īdani zakke hittee**  
 besides this one I gave you this too

## CONDITIONAL CONJUNCTIONS.

inzihi	that	<b>hazzalinsihi ninge kūli hījatee</b> I gave you cooly hire that you should go
lehe	that	<b>nīnu wānilehe hātatee</b> I called you, that you should come
aki	that	<b>mīmbu hunzinaki (hunzi- nanaki) nānu tambitee</b> I was silent that you might sleep
zakke	although	<b>nānu osso hittee zakke hātesi</b> although I gave medicine he died
appudaki zakke	although	<b>nānu weheni appudaki zakke wennaatesi</b> although I told it, he did not hear
uppara	although	<b>nī hommu hitti uppara nanaa wētati</b> although I gave you your money, you beat me
he	if	<b>nīnu tammu izzihe ta'ini</b> if you tell me to bring, I shall bring

## On **ēnai** as a Conjunction.

The force of the English words as well as, or, either... or—is also sometimes expressed in Kuvi by the word **ēnai** (which).

Thus—

**kokari ēnai potanga ēnai, kazzari ēnai  
īzari ēnai bahetomi wāha mazzomi.**

we all came, boys and girls, big ones as well as  
small ones.

**nehasi ēnai polaatasi ēnai imbaaniwa  
bitri hoōtali hīatesi.**

neither good nor bad ones, he let nobody come  
in.

The word **ātiwa, wa** when affixed to a single word, has the force of the English word even.

Thus :—

**ro hāḍa ātiwa wennaateri**  
they did not hear even one word

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## X.

## INTERJECTIONS.

Sometimes nouns are used as interjections.

Thus :—

**pāpu dharmu**=alas !

**papu dharmu riha hazzesi !**

alas ! he fell down !

General Interjections consist of mere exclamations.

Thus :—

**ābaliyō**            alas ! (O father)

**ījaliyō**            alas ! (O mother)

**abalesa**            }  
**ījalesa**            } alas !

**ahagandi**, expression of admiration.

**hūjē**, expression of terror or surprise.

**sessi**                }  
**tzi**                 }  
**atzī**                }  
**atzigandi**        } fie ! expressions of aversion.

The word **gaḍe** and **aha** are used as exclamations of astonishment.

**embaa mīmbu manzeri inzihi inzakodḍitee**  
**gāni aha imbaa manzeri gaḍe.**

I thought you were there, but, look there ! you  
are here, hallo !

## 11.

### NUMERALS.

Numerals are divided in 1. Cardinal,—2. Ordinal,  
3. Fractions,—4. Collective,—5. Proportional,—6.  
Numerals to express a rate.



## 1. CARDINAL.

The Kuvi language counts only up to twenty.

## TABLE.

1.	ro	one
2.	ri	
3.	tīni	
4.	sāri	
5.	pāsa	
6.	so	
7.	sāta	
8.	āta	
9.	no	
10.	doso	
11.	egāro	
12.	bāro	
13.	tēro	
14.	sōdo	
15.	pondro	
16.	sōḍo	
17.	sotro or sotaro	
18.	otro or otaro	
19.	onesi	
20.	solga or kōḍe	
30.	kōḍi doso	
40.	ri kōḍi	
50.	ri kōḍi doso	

60.	tīni kōḍi	
70.	tīni kōḍi doso	
80.	sāri kōḍi	
90.	sāri kōḍi doso	
100.	pāsa kōḍi	or wanda or wanza
200.	doso kōḍi	or ri wanda, wanza
300.	pondro kōḍi	or tīni wanda, wanza
400.	kōḍē kōḍi	or sari wanza
		etc.
1,000.	ro māna	=one kunsam measurement
10,000.	doso māna	=pāsa putti, pāsa ka ndi
1,00,000.	garhe	=a garce
		garheka or garhāṅg akoldi
		=countless

## EXAMPLES.

25. kōḍē pāsa  
 55. ri kōḍi pondro  
 99. sāri kōḍi onesi  
 333. sōḍo kōḍi tēro

If these numerals are used as adjectives, the word **zāna** must always follow them, when a masculine (or feminine) follows:—and the word **gotta** must be affixed, when a feminine or neuter noun follows.

**doso zāna kokari kahiteri.**

ten boys were playing.

**tīni gotta kōḍinga kōḍḍitee.**

I purchased three oxen.

The numerals one and two are never affixed with **zāna** or **gotta**. They use special words : as

<b>roosi</b>	for masc.
<b>rondi</b>	for fem. and neuter
<b>riari</b>	for masc. and fem.
<b>ri</b>	} for fem. and neuter
<b>rindi</b>	

These numerals are declinable.

**roosi** is to be declined according to the first declension.

*Singular.*

*Plural.*

N. <b>rondi</b>	one woman,	<b>rindi</b>	or <b>rindaska</b>
	thing		
G. <b>rondani</b>		<b>rindani</b>	„ <b>rindaska</b>
D. <b>rondanaki</b>		<b>rindanaki</b>	„ <b>rindaskaki</b>
O. <b>rondaa</b>		<b>rindaa</b>	„ <b>rindaskani</b>

When **zāna** or **gotta** is affixed, the numeral is not declined, but these two affixes only.

Thus :—

*Singular.*

N. <b>sāri</b>	<b>zāna</b>	four men	or <b>zānanga</b>
G. <b>sāri</b>	<b>zānati</b>		„ <b>zānanga</b>
D. <b>sāri</b>	<b>zānaki</b>	(taki)	„ <b>zānangaki</b>
O. <b>sāri</b>	<b>zānati</b>		„ <b>zānangani</b> (ti)
	<b>zānāi</b>		

*Singular.*

N. <b>tīni</b>	<b>gotta</b>	three	or	<b>gottaska</b>
G. <b>tini</b>	<b>gotta</b>		„	<b>gottaska</b>
D. <b>tini</b>	<b>gottaki</b>	(taki)	„	<b>gottaskaki</b>
O. <b>tīni</b>	<b>gottaa</b>		„	<b>gottaskani</b>

The two numerals **pāsa** and **bāro** have a special collective sense as they denote a number of persons or things.

**pāsa lōku zōlini hāḍa wennamu.**

listen to on people's word.

**bāro bai westani hāḍa wennaida**

listen to the word spoken by the elders.

For such expressions as two or three, five or six, the corresponding numerals are simply joined without any conjunction.

**evasi tīni sāri dabunga tattlesi**

he brought three or four coins

In a very particular way this numeral may be conjugated too.

Thus—

<b>nānu</b>	<b>rootee</b>	I am one
<b>nīnu</b>	<b>rooti</b>	you are one
<b>evasi</b>	<b>roosi</b>	he is one
<b>edi</b>	<b>rondi</b>	she, it is one

<b>māmbu</b>	<b>rootomi</b>	we are one
<b>māro</b>	<b>rootohi</b>	we are one
<b>mīmbu</b>	<b>rooteri</b>	you are one
<b>evari</b>	<b>roori</b>	they are one (masc. and fem.)
<b>evi</b>	<b>rondi</b>	they are one (fem. and neut.)

No other verbal forms can be formed. For all other tenses the auxiliary verb **ma** (be) must be used.

## 2. ORDINAL NUMERALS.

It is very strange to say, that Kuvi has no ordinal numerals. They must be translated as follows :—

**ē rinda glapiwaha attaltani tāada**

bring the third one (passing over two, bring  
the other one)

**sāri gāra pissiwaha attaltānee māi**

I am living in the fifth house, passing over four  
houses, I am in the next one

**nō mrāka attalti mrānu tu'umu**

cut down the tenth tree

**sāri gāra kūitee māi**

or **sāri gāra glāziwaha kūitie māi**

from east counting I am in the fifth house

**sāri gāra liitee māi**

or **sari gāra glāziwaha liitie māi**

from west counting I am in the fifth house

It means I am in the western (**kūitā**) after the fourth counting four from the east. Or, I am in the eastern house (**liita**) after counting four from the west.

When then ordinal numeral—the first—the second—has to be translated, the word

<b>dakkitasi</b>	the first
<b>dakkitai</b>	the first, (fem. or neut.)
<b>rooni dājutasi</b>	the second
<b>rondani dajutai</b>	the second (fem. or neut.)
<b>rairi dājutasi</b> or <b>zēzotasi</b>	the third
<b>tīni zāna dājutasi</b> or <b>zēzotasi</b>	the fourth
<b>tīni gottaska dājutai</b> or <b>zēzotai</b>	the fourth (fem. or netr.)

*etc.*

### 3. FRACTIONS.

All fractions are formed by affixing **ōdu** to the cardinal numeral.

<b>ro ōdu</b>	one part
<b>ri ōdu</b>	two parts
<b>tīni ōdu</b>	three parts
<b>or tīni ōdka</b>	with plural form

*etc.*

$\frac{1}{2}$ <b>ro bāga</b> or <b>sagomi</b> or <b>sangori</b>	} a half
$\frac{1}{2}$ <b>ro adda bāga</b>	
$\frac{1}{2}$ <b>ro narra</b>	

The measurement of a seer is divided in four hōla.

The Kuvi language says :

**ro hōleka** equivalent to No.  $\frac{1}{4}$  seer

**ri hōla** „ „ „  $\frac{1}{2}$  seer

#### 4. COLLECTIVE NUMERALS.

Collective numerals are formed by—**bahēahi** or **ramārami**

**bahēahi doso zāna āneri**

there are about ten men

**ramārami ro doso takka pata mazzee**

I got about ten rupees

#### 5. PROPORTIONAL NUMERALS.

Proportional numerals are formed by affixing **gūna** to the cardinal numeral.

**ī illu ē illukika tini gūna agāda manne.**

this house is three times bigger than that.

The affix **ōdu** (part) may be used too.

**nangekiha evasi riōdu agāda pliẓza man-  
nesi.**

he is two times (parts) taller than I.

#### 6. NUMERALS TO EXPRESS RATE.

These numbers are formed by affixing **lekka** to numbers or nouns.

**bahētariki ri āna lekka hittee.**

I paid to all at the rate of two annas.

**tīni zāna lekka haẓẓeri.**

at the rate of three they went.

**tīni gotta lekka kahi, rinda lekka hīmu**

don't give at the rate of three, but at the rate  
of two

**izzona lekka pādei hīmu**

give at the rate of a few grains

**izzora lekka kāḍu undu**

drink at the rate of a little bit of brandy

## PART II.

### VERBS.

All Kuvi verbs are divided into four conjugations according to the termination of their root.

The root is the crude form of verb, from which the various parts are derived. It has the meaning of an abstract noun.

The first conjugation includes all verbs, of which the root does not end in **h** or **n**.

The second conjugation includes all verbs, of which the root ends in **h**.

The third conjugation includes all verbs, of which the root ends in **n**.



The fourth conjugation includes all verbs, of which the root ends in an aspirated consonant.

There are some irregular verbs, which will be given afterwards.

Every Kuvi verb has two distinct forms, namely, a positive form and a negative form.

Every Kuvi verb, which denotes an acting in favour of another, has a distinct form, which shall be named the self reference form.

Every Kuvi verb may affix to its root the letter **w** or **p**. If any verb not belonging to the first conjugation does this, it is conjugated according to the first conjugation.

## 1. THE POSITIVE FORM OF VERBS.

As the positive primary verb **ma** (be) is used in the formation of all other verbs, we begin with the conjugation of this verb.

### PRESENT TENSE.

#### *Singular.*

1st person	<b>nānu</b>	<b>maï</b>	I am.
2nd person	<b>nīnu</b>	<b>manzi</b>	you are.
3rd person	<b>evasi</b>	<b>mannesi</b>	he is.
	<b>ēdi</b>	<b>manne</b>	she or it is.

*Plural.*

1st person	<b>māmbu mannōmi</b> <b>maro manno</b>	} we are.
2nd person	<b>mīmbu manzeri</b>	you are.
3rd person	{ m. f. <b>evari</b> <b>manneri</b> f. n. <b>ēwi</b> <b>mannu</b>	} they are.

It will be noticed, that in the singular, the feminine and neuter are the same, but in the plural the masculine and neuter forms may be used. This is contrary to Telugu rules, where the feminine and masculine forms are the same.

**RULE.**—A verb in the third person must agree with its subjects in gender, number and person.

**ī barita doso zāna kokari manneri**

there are ten boys in the school

**ē barita doso zāna pōtanga mannu**

there are ten girls in that school

**ē zāḍata sārīgotta mraka mannu**

there are four trees in the forest

**nā pēdata tālomi manne**

in my box is a key

**ī ījaska ōza mannu**

these women are beautiful

**nā mānga imbaa manne**

my daughter is here

**ī bakarata hāra pipelka mannu**

in this room are many knives

**ī mrānu lekko patka mannu**

upon this tree are fruits

*Tel* **kurzi muhe hauta mannesi**

the nayudu is upon the chair

**māija māba izzo manneri**

my mother and my father are at home

The first conjugation is in reality the only regular form of conjugation. The other three are merely variations of the first.

## 2. Conjugation of **man** (*be.*)

### INFINITIVE.

present tense	<b>mannai</b>	be (the be)
past tense	<b>mazzai</b>	having been

### PARTICIPLE RELATIVE.

present part.	<b>manni</b>	being
past part.	<b>mazzi</b>	having been

### PARTICIPLE VERBAL.

present part.	<b>manzihi</b>	being
past part.	<b>manziwaha</b>	having been

### PRESENT.

*Singular.*

*Plural.*

<b>nānu mai</b>	I am	<b>māmbu mannomi</b>	} we are
<b>nīnu manzi</b>	you are	<b>māro manno</b>	

*Singular.**Plural.*

<b>evasi mannesi</b>	he is	<b>mĩmbu manzeri</b>	you are
<b>ēdi manne</b>	she, it is	<b>evari manneri</b> <b>ēvi mannu</b>	} they } are

## FUTURE.

*Singular.**Plural.*

<b>nānu manzai</b>	I shall be	<b>māmbu manzanomi</b>	} we } be
<b>nĩnu manzi</b>		<b>maro manno</b>	
<b>evasi manzanesi</b>		<b>mĩmbu manzeri</b>	
<b>ēdi manzane</b>		<b>evari manzaneri</b> <b>ēvi manzanu</b>	

## HABITUAL PRESENT.

*Singular.*

<b>nānu manzi mai</b>	I am in the habit to be
<b>nĩnu manzi manzi</b>	you are     „     „
<b>evasi manzi mannesi</b>	
<b>edi manzi manne</b>	

*Plural.*

<b>māmbu manzi mannomi</b>	} we are in the habit to, } be
<b>māro manzi manno</b>	
<b>mĩmbu manzi manzeri</b>	
<b>evari manzi manneri</b>	
<b>evi manzi mannu</b>	

## THE HABITUAL PERFECT.

*Singular.*

1st per.	<b>nanu manza mai</b>	I was in the habit to be
2nd per.	<b>nīnu manza manzi</b>	you are „ „ „
3rd per.	<b>evasi manza mannesi</b>	he is „ „ „
	<b>ēdi manza manne</b>	she, it „ „ „

*Plural.*

1st per.	<b>māmbu manza mannomi</b> <b>māro manza manno</b>	} we are in the
2nd per.	<b>mīmbu manza manzeri</b>	
3rd per.	<b>evari manza manneri</b> <b>ēvi manza mannu</b>	} they „ „

## PAST TENSE.

*Singular.*

1st per.	<b>nānu mazzee</b>	I was
2nd per.	<b>nīnu mazzi</b>	thou art
3rd per.	<b>evasi mazzesi</b>	he was
	<b>ēdi mazze</b>	she, it was

*Plural.*

1st per.	<b>mambu mazẏomi</b> <b>maro mazẏo</b>	} we were
2nd per.	<b>mīmbu mazẏeri</b>	
3rd per.	<b>evari mazẏeri</b> <b>ēvi mazẏu</b>	} they were

## THE HABITUAL PAST.

*Singular.*

1st per. **nānu manzi mazḡee** I was being—I remain-  
ed staying (today)  
present.

2nd per. **nīnu manzi mazḡi**

3rd per. **evasi manzi mazḡesi**  
**ēdi manzi mazḡe**

*etc.*

## THE HABITUAL PAST.

1st per. **nānu manza mazḡee** I was being I remain-  
ed, staying (for such  
and such a long time  
and for yesterday)  
past.

*etc.*

## INDEFINITE TENSE.

*Singular.*

1st per. **nānu mazḡeema**

2nd per. **nīnu mazḡima**

3rd per. **eyasi mazḡesima**  
**ēdi mazḡema**

I would be

you would be

he }  
she it }

*Plural.*

1st per.	<b>māmbu mazzomima</b> <b>māro mazzo hima</b>	} we would be
2nd per.	<b>mīmbu mazzerima</b> <b>evari mazzerima</b> <b>evi mazzuma</b>	} you would be they would be

*Singular.*

1st per.	<b>nanu manzi mazzeema</b>
	I would have been

*etc.*

## IMPERATIVE.

*Singular.**Plural.*

2nd per.	{ <b>manna</b> <b>mannamu</b> }	be	<b>manzu</b> <b>manzunga</b> <b>mannadu</b>	} be
3rd per.	<b>manampe</b>	let it be	<b>mannapu</b>	let them be
			<b>manno</b> <b>manno hīma</b> <b>mazzo hima</b>	} let us be

## PARTICIP. RELATIVE.

*Present.**Past.*

<b>manni</b>	being	<b>mazzi</b>	having been
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## 3. FIRST CONJUGATION.

*Conjugation of the Verb wa (to come).*

Root		wā	
Infinitive		wā, wājali	
Verb. noun	{ present	wānai	
	{ past	wātai	
Verb. partic.	{ present	wahihi	
	{ past	wahiwaha	
Rel. partic.	{ prog. pres.	wahi manni	} wāni
	{ „ past	waha manni	
	{ „ past	wahi mazzi	} wāti
	{ „ past	waha mazzi	
Tense	{ pres.	wāi	
	{ future	waini	
	{ prog. pres.	{ wahi māi	
		{ waha māi	
	{ past	wātee	
	{ prog. past	{ wahi mazzee	
		{ waha mazzee	
	Inde- { pres.	wāima	
	finite { past	wāteema	
	{ Indefinite	wāpee	
Imperative	{ Sing. 2nd pers.	{ wāa	
		{ wāmu	
	{ Plur. 1st pers.	{ wāno	
		{ wānohima	
	{ Plur. 2nd per.	{ wādu	
		{ wādunga	



# PRESENT TENSE AND FUTURE.

*Singular.*

*Plural.*

nānu wai or wāini	I come	māmbu wānomi	} we come
nīnu wādi		māro wāno	
evasi wānesi		evari wāderi	
edi wāne		ewi wānu	

## PROG. PRESENT.

*Singular.*

*Plural.*

nānu wahi mai	I am coming	māmbu wahi mannomi	{
nīnu wahi manzi		māro wahi manno	
evasi wahi mannesi		mīmbu wahi manzeri	
ēdi wahi manne		evari wahi manneri	
		ewi wahi mannu	

## PROG. PAST TENSE.

nānu waha mai	I have been coming
nīnu waha manzi	
evasi waha mannesi	
edi waha manne	
māmbu waha mannomi	
māro waha manno	
mīmbu waha manzeri	
evari waha manneri	
ēwi waha mannu	

## PAST TENSE.

<b>nānu wātee</b>	I came	<b>māmbu wātomi</b>	} we came
		<b>māro wāto</b> (hi)	
<b>nīnu wāti</b>		<b>mimbu wāteri</b>	
<b>evasi wātesi</b>		<b>evari wāteri</b>	
<b>ēdi wāte</b>		<b>ēvi wātu</b>	

## PROG. PAST TENSE.

<b>nānu wahi mazzee</b>	I was coming
<b>nānu waha mazzee</b>	I had been coming

To be conjugated regular according to **mazzee**.

## INDEFINITE PRESENT TENSE.

<b>nānu waīma</b>	I would come
<b>nīnu wādima</b>	you „ „
<b>evasi wānesima</b>	he „ „
<b>ēdi wānema</b>	she, it „ „
<b>māmbu wānomima</b>	} we „ „
<b>māro wānoma</b>	
<b>mimbu wāderima</b>	you „ „
<b>evari wānerima</b>	they „ „
<b>ēvi wānuma</b>	they „ „

## INDEFINITE PAST TENSE.

<b>nānu wāteema</b>	I would have come
<b>nīnu wātima</b>	you „ „ „

evasi wātesima	he would have come
ēdi wātema	she, it „ „ „
mambu wātomima māro wātohimā	} we „ „ „
mīmbu wāterima	you „ „ „
evari wāterima ēwi wātuma	} they „ „ „

## INDEFINITE TENSE.

nānu wāpee	I may come
nīnu wāmu	you „ „
evasi wāpesi	he „ „
ēdi wāpe	she, it, „ „
māmbu wāpomi māro wāpo	} we „ „
mīmbu wādu (wāwadu)	you „ „
evari wāpari ēwi wāpu	} they „ „

## IMPERATIVE.

wāa wāmu	} come (sing.)
wāno wānohimā	} we will come
wādu wādunga	} come (plur.)

## RELATIVE PARTICIP.

wāni	coming
wāti	have coming

<b>wāhi manni</b>	coming
<b>wāhi mazzi</b>	have coming

## VERB NOUN.

pres.	<b>wānai</b>	the coming
past	<b>wātai</b>	the having come

## TABLE OF REGULAR VERBS.

Root...		<b>zōl</b> (talk)	<b>hāt</b> (call)	<b>kēp</b> do
Verbal nouns	{ pres.	<b>zōlinai</b>	<b>hātinai</b>	<b>kēpinai</b>
	{ past	<b>zōlitai</b>	<b>hātitali</b>	<b>kēpitai</b>
Verbal part.	{ pres.	<b>zōlihi</b>	<b>hātihi</b>	<b>kēpihi</b>
	{ past	<b>zōliwaha</b>	<b>hātiwaha</b>	<b>kēpiwaha</b>
Relative part	{ pres.	<b>zōlini</b>	<b>hātinini</b>	<b>kēpinini</b>
	{ past	<b>zōliti</b>	<b>hātitali</b>	<b>kēpititi</b>
Tenses	{ pres.	<b>zōlai</b>	<b>hātai</b>	<b>kēpai</b>
	{ past	<b>zōlitee</b>	<b>hātitee</b>	<b>kēpitee</b>
Indef.	{ pres.	<b>zōliima</b>	<b>hātiima</b>	<b>kēpiima</b>
	{ past	<b>zōliteema</b>	<b>hātiteema</b>	<b>kēpiteema</b>
Indefinitum		<b>zōlapee</b>	<b>hātapee</b>	<b>kēpapee</b>
Imperative	{ Sing.	<b>zōla</b>	<b>hāta</b>	<b>kēpa</b>
	{ Plur.	<b>zōladu</b>	<b>hātadu</b>	<b>kēpadu</b>

## TABLE OF REGULAR VERBS OF FIRST CONJUGATION.

<b>ōp</b>	consent	<b>onp</b>	think, remember
<b>līk</b>	dry up	<b>hers</b>	cheat
<b>ning</b>	stand up	<b>hēnd</b>	see
<b>hēr</b>	join	<b>ūk</b>	blow
<b>eng</b>	climb	<b>itt</b>	put down

<b>hēḍ</b>	spoil	<b>āḍ</b>	can
<b>kug</b>	sit	<b>lug</b>	hide one self
<b>tīrz</b>	judge	<b>tāk</b>	walk
<b>trīg</b>	tremble	<b>ēl</b>	reign
<b>niḍ</b>	live	<b>kaz</b>	bite
<b>ūr</b>	push	<b>ḍēk</b>	carry
<b>huz</b>	weave	<b>waz</b>	cook
<b>pand</b>	send	<b>dung</b>	join
<b>kūd</b>	assemble	<b>āi</b>	cool
<b>tap</b>	go astray	<b>pāi</b>	beat
<b>tamp</b>	be silent	<b>wēi</b>	rise
<b>hūḍ</b>	burn	<b>klūi</b>	set
<b>hunz</b>	sleep		
<b>kod</b>	buy		
<b>wend</b>	return		

## VERBS WITH ONE SYLLABLE ONLY.

<b>wā</b>	come	<b>mli</b>	change
<b>hā</b>	die	<b>ḍa</b>	cut
<b>hī</b>	give	<b>ta</b>	bring
<b>kī</b>	do	<b>ō</b>	carry
<b>prā</b>	by	<b>ā</b>	become
<b>lī</b>	weep	<b>rē</b>	settle down
<b>ri</b>	fell	<b>we</b>	beat
<b>man</b>	be	<b>wēn</b>	hear
<b>hō</b>	go away	<b>pā</b>	receive
<b>hō</b>	run away	<b>glū</b>	thunder
<b>kū</b>	to be disagreeable		

## 4. SECOND CONJUGATION.

*Verbs ending in h.*These verbs change **h** into **s** or double **ss**.

Root.....	doh' (build)	
Infinitive .....	doh' or dossali	
Verb. noun.	{ pres....	doh'nai
	{ past .....	dostai
Verb.	{ pres.....	dossihi
partic.	{ past.....	dossiwaha
Rel. partic.	{ prog. pres.....	{ dossi manni } doh'ni
		{ dossa manni }
	{ prog. past.....	{ dossi mazzi } dosti
		{ dossa mazzi }
Tense.	{ pres .....	doh'i
	{ fut. ....	doh'ini
	{ prog. pres .....	{ dossi mai
		{ dossa mai
	{ past .....	dostee
	{ prog. past.....	{ dossi mazzee
	{ dossa mazzee	
	{ indef. . { pres.	doh'ima
	{ past.	dosteema
Indefinite.....	dospee	
Imperative	{ 2nd pers. sing ...	{ doh'a
		{ doh'mu
	{ 2nd pers. plural	{ doh'du
		{ doh'dunga

## TABLE OF REGULAR VERBS OF SECOND CONJUGATION.

Root.....		<b>weh'</b> (talk)	<b>rīh'</b> (begg)	<b>goh'</b> (drink)
Verbal nouns.	{ pres.	<b>weh'nai</b>	<b>rīh'nai</b>	<b>goh'nai</b>
	{ past	<b>westai</b>	<b>rīstai</b>	<b>gostai</b>
Verbal part.	{ pres.	<b>wessihi</b>	<b>rīsihi</b>	<b>gosihi</b>
	{ past	<b>wessiwaha</b>	<b>rīsiwaha</b>	<b>gossiwaha</b>
Relative part.	{ pres.	<b>weh'ni</b>	<b>rīh'ni</b>	<b>goh'ni</b>
	{ past	<b>westi</b>	<b>rīsti</b>	<b>gosti</b>
Tenses	{ pres.	<b>weh'i</b>	<b>rīh'i</b>	<b>goh'i</b>
	{ past	<b>westee</b>	<b>rīstee</b>	<b>gostee</b>
Indef.	{ pres.	<b>weh'ima</b>	<b>rīh'ima</b>	<b>goh'ima</b>
	{ past	<b>westeema</b>	<b>rīsteema</b>	<b>gosteema</b>
Indefinitum		<b>wespee</b>	<b>rīspee</b>	<b>gospee</b>
Imperative	{ sing.	<b>weh'a</b>	<b>rīh'a</b>	<b>goh'a</b>
	{ plur.	<b>weh'du</b>	<b>rīh'du</b>	<b>goh'du</b>

## VERBS OF SECOND CONJUGATION. .

<b>neh'</b>	fill	<b>ah'</b>	catch
<b>meh'</b>	see	<b>hih'</b>	split
<b>reh'</b>	turn round		
<b>pih'</b>	leave		
<b>wih'</b>	trample		
<b>dah'</b>	search		
<b>roh'</b>	put		
<b>tūh'</b>	throw away		
<b>ōh</b>	break		
<b>oh'</b>	to be entangled		

### 5. THIRD CONJUGATION.

The third conjugation includes all verbs of which the root ends in **n**.

These verbs are changing **n** into **z** or **ẓ**, and are losing their **n** in the present time.

Root .....	<b>wen'</b> (hear)
Infinitive .....	<b>wen'</b> or <b>wenzali</b>
Verb. noun	{ pres. .... <b>wennai</b> { past. .... <b>wezzai</b>
Verb. particip.	{ pres. .... <b>wenzi</b> { past. .... <b>wenziwaha</b>
Rel. particip.	{ prog. pres... { <b>wenzi manni</b> } <b>wenni</b> { <b>wenza manni</b> } { prog. past... { <b>wenzi mazzi</b> } <b>wezzi</b> { <b>wenza mazzi</b> }
Tense	{ pres. .... <b>we'i</b> { fut. .... <b>we'ini</b> { prog. pres... { <b>wenzi mai</b> } { <b>wenza mai</b> } { past. .... <b>wezzee</b> { prog. past... { <b>wenzi mazzee</b> } { <b>wenza mazzee</b> } { Indef. { pres .. <b>we'ima</b> } { past... <b>wezzeema</b> }
Indefinitum .....	<b>wennapee</b>



Imperative	{	2nd per. sing.	{ wenna wennamu
		2nd per. plur.	{ wennadu wennadunga

## TABLE OF REGULAR VERBS OF THIRD CONJUGATION.

Root.....	<b>pun'</b>	(know)	<b>in'</b>	(talk)	<b>man'</b>	(be)
Verb. {	pres....	<b>punnai</b>	<b>innai</b>	<b>mannai</b>		
nouns. {	past ...	<b>puzzai</b>	<b>izzai</b>	<b>mazzai</b>		
Verb. {	pres....	<b>punzihi</b>	<b>inzihi</b>	<b>manzihi</b>		
part. {	past....	<b>punziwaha</b>	<b>inziwaha</b>	<b>manziwaha</b>		
Rel. {	pres....	<b>punni</b>	<b>inni</b>	<b>manni</b>		
part. {	past. .	<b>puzzi</b>	<b>izzi</b>	<b>mazzi</b>		
Tense. {	pres. .	<b>puī</b>	<b>īi</b>	<b>maī</b>		
	past....	<b>puzzee</b>	<b>izzee</b>	<b>mazzee</b>		
Indef. {	pres....	<b>puīma</b>	<b>īīma</b>	<b>maīma</b>		
	past....	<b>puzzeeema</b>	<b>izzeeema</b>	<b>mazzeema</b>		
Indefinitum.....	<b>punnapee</b>	<b>innapee</b>	<b>mannapee</b>			
Impe- rative.	{	sing....	<b>punna</b>	<b>inna</b>	<b>manna</b>	
		plur. {	<b>punnadu</b> <b>punzu</b>	{ <b>innadu</b> <b>inzu</b>	{ <b>mannadu</b> <b>manzu</b>	

Some verbs of the third conjugation change their **n** in the verbal participle into **z**, if the preceding vowel is short, but if the vowel is long, they lose **n** entirely. In the Imperative **n** is changed into **l**.

## TABLE.

Root.....	<b>han'</b>	(go)	<b>ren'</b>	(pull)	<b>rēn</b>	go about, wander.
Verb. {	pres. ..	<b>hannai</b>	<b>rennai</b>	<b>rēnai</b>		
nouns. {	past....	<b>hazzai</b>	<b>rezzai</b>	<b>rēzai</b>		

Verb.	{ pres....	<b>hazzihi</b>	<b>rezzihī</b>	<b>rēzihī</b>
part.	{ past....	<b>hazziwaha</b>	<b>rezziwaha</b>	<b>rēziwaha</b>
Rela.	{ pres....	<b>hanni</b>	<b>renni</b>	<b>rēni</b>
part.	{ past....	<b>hazzi</b>	<b>rezzī</b>	<b>rēzī</b>
Tenses	{ pres....	<b>hai</b>	<b>rei</b>	<b>rēi</b>
	{ past....	<b>hazze</b>	<b>rezzee</b>	<b>rēzee</b>
Indef.	{ pres....	<b>haīma</b>	<b>reīma</b>	<b>reīma</b>
	{ past....	<b>hazzeema</b>	<b>rezzeema</b>	<b>rēzeema</b>
Indefinitum.....		<b>hallapee</b>	<b>rellapee</b>	<b>rēlapee</b>
Impe-	{ sing....	<b>halla</b>	<b>rella</b>	<b>rēla</b>
rative.	{ plur. {	<b>halladu</b>	<b>relladu</b>	<b>rēladu</b>
		<b>hazzu</b>	<b>rezzu</b>	<b>rēzu</b>

## 6. FOURTH CONJUGATION.

The fourth conjugation includes all verbs, of which the root ends in an aspirated consonant.

These verbs do not use the affixing verbal consonant in the past tense, but add the verbal personal terminations direct to the verbal root.

Root.....	<b>ōrh'</b> (bear)
Infinitive.....	<b>ōrh'</b> or <b>ōrhali</b>
Verb. nouns	{ pres..... <b>ōrhnai</b> { past..... <b>ōrhai</b>
Verb. partic.	{ pres..... <b>ōrhi</b> { past..... <b>ōrhiwaha</b>

Relative part.	{	prog. pres. ... {	ōrhi manni ōrha manni	} ōrhni
		prog. past. ... {	ōrhi maẓzi ōrha maẓzi	
Tense	{	pres.....	ōrhi	
		fut. ....	ōrhini	
		prog. pres. {	ōrhi mai ōrha mai	
		past....	ōrhee	
		prog. past. ... {	ōrhi maẓzee ōrha maẓzee	
Tense	{	indef. {	pres....ōrhima past....ōrheema	
Indef. ....			ōrhpee	
Imperative	{	2nd per. sing....	ōrha	
			ōrhamu	
		2nd per. plur....	ōrhdu	
			ōrdhunga	

## TABLE OF REGULAR VERBS OF FOURTH CONJUGATION.

Root.....	<b>porh'</b> (dress)	<b>merh'</b>	<b>kluph</b> (sink)
		lighten	one
Verb. {	pres. <b>porhnai</b>	<b>merhnai</b>	<b>kluphnai</b>
nouns {	past. <b>porhai</b>	<b>merhai</b>	<b>klunai</b>
Verb {	pres. <b>porhi</b>	<b>merhi</b>	<b>kluphi</b>
part. {	past. <b>porhiwaha</b>	<b>merhiwaha</b>	<b>kluphiwaha</b>

Relat.	{ pres.	<b>porhni</b>	<b>merhni</b>	<b>kluphni</b>
part.	{ past.	<b>porhi</b>	<b>merhi</b>	<b>kluphi</b>
Tense.	{ pres.	<b>porhi</b>	<b>merhi</b>	<b>kluphi</b>
	{ past	<b>porhee</b>	<b>merhee</b>	<b>kluphee</b>
Indef.	{ pres.	<b>porhima</b>	<b>merhima</b>	<b>kluphima</b>
	{ past.	<b>porheema</b>	<b>merheema</b>	<b>klupheema</b>
Indefinite.	....	<b>porhpee</b>	<b>merhpee</b>	<b>kluphepee</b>
Impe-	{ sing.	<b>porh'a</b>	<b>merh'a</b>	<b>kluph'a</b>
rative.	{ plur.	<b>porhdu</b>	<b>merhdu</b>	<b>kluphdu</b>

#### TABLE OF REGULAR VERBS OF FOURTH CONJUGATION.

<b>pōrh</b>	lurk, swim	<b>tūnh'</b>	slaughter
<b>dulh'</b>	shake off	<b>wākh</b>	pour
<b>perh'</b>	lift up	<b>dākh</b>	distribute, spend
<b>mrekh'</b>	spoil	<b>plīkh</b>	close
<b>lukh</b>	hide		

#### 7. THE SELF-REFLEXIVE FORM OF VERB.

This verbal form is a very particular form of the Kuvi language. Verbs change their root by affixing **ja** if a vowel, but **a** if a consonant precedes. They denote a distinction of favour shown to the person to which the verb relates. They have no special compound tenses.

#### CONJUGATION OF THE VERB **hi** (Give).

##### PRESENT TIME.

<b>nānu hii</b>	I give	<b>nānu hījai</b>	I give (to me)
-----------------	--------	-------------------	----------------

nānu	hījadi
evasi	hījanesi
ēdi	hījane
māmbu	hījanomi
māro	hījano
mimbu	hījaderi
evari	hījaneri
ēvi	hījanu

## PAST TIME.

nānu hittee	I gave	nānu	hījatee	I gave to me
		nīnu	hījati	
		evasi	hījatesi	
		ēdi	hījate	she, it gave to me

māmbu	hījatomi
māro	hījatohi
mimbu	hījateri
evari	hījateri
ēwi	hījatu

## INDEFINITE TENSE.

## PRESENT.

nānu	hiima	I would give
		or
nānu	hījaima	I would give to me
nīnu	hījadima	
evasi	hījanesima	

ēdi      hījanema  
 mambu hījanomima  
 mimbu hījaderima  
 evari   hījanerima  
 ēvi      hījanuma

## PAST TENSE.

nānu    hījateema    I would have given for  
    me, to me

nīnu    hījatiema  
 evasi   hījatesima  
 ēdi    hījatema  
 mambu hījatomima  
 mīmbu hījaterima  
 evari   hījaterima  
 ēwi    hījatuma

## IMPERATIVE.

*Singular.*

hīa	give
hīja	give it to me
hīmu	give it
hījamu	give it to me

*Plural.*

hīdu	give it
hījadu	give it to me

<b>hidunga</b>	give it
<b>hījadunka</b>	give it to me

## TABLE OF SELF-REFLEXIVE FORMS.

<b>kittesi</b>	he did
<b>kijatesi</b>	he did it for me
<b>kēpitesi</b>	he did
<b>kēpatesi</b>	he did it for me
<b>wezzezi</b>	he asked
<b>wenzatesi</b>	he asked me
<b>paitesi</b>	he beat
<b>paijatesi</b>	he beat me
<b>tizzezi</b>	he ate
<b>tinzatesi</b>	he ate me
<b>waa</b>	come
<b>waja</b>	come to me
<b>lāzitesi</b>	he measured
<b>lāzatesi</b>	he measured me
<b>tōstesi</b>	he showed
<b>tōstatesi</b>	he showed me
<b>rezzezi</b>	he pulled him out
<b>rezzatesi</b>	he pulled me out

In some instances this particular form changes the original meaning of the verb just to the contrary.

<b>hottesi</b>	=he ran away
<b>hottatesi</b>	=he came running to me, he came

**ī kokāri hotteri**      these boys ran away.

**ī kokari hottateri**    these boys came running

An example to show the difference.

**nā ɖokara minge tōnza āusi**

my husband does not appear to you

**nā ɖokara nange tōnza ājuusi**

my husband does not appear to me.

### THE THIRD PARTICULAR VERB FORM.

It is very common in Kuvi to put **w** or **b** to the root of the verb. This verb is *quasi modo* created a new verb and must be conjugated according to the first conjugation, even if the genuine root belonged to any other conjugation.

These forms express an habitual continuous doing and are used very commonly.

### EXAMPLES.

<i>Root.</i>		<i>New root.</i>	<i>Past tense.</i>	<i>New past tense.</i>
<b>pun</b>	know	<b>punb</b>	<b>puzʒee</b>	<b>punbitee</b>
<b>wen</b>	hear	<b>wenb</b>	<b>wezʒee</b>	<b>wenbitee</b>
<b>han</b>	go	<b>halw</b>	<b>hazʒee</b>	<b>halwitee</b>
<b>rēn</b>	pull	<b>relw</b>	<b>rezʒee</b>	<b>reliwitee</b>
<b>in</b>	say	<b>inb</b>	<b>izzee</b>	<b>inbitee</b>
<b>tin</b>	eat	<b>tinb</b>	<b>tizzee</b>	<b>tinbitee</b>
<b>ōrh</b>	bear	<b>ōrhw</b>	<b>ōrhee</b>	<b>ōrhwitee</b>



<b>porh</b>	dress	<b>porhw</b>	<b>porhee</b>	<b>porhwhitee</b>
<b>doh</b>	build	<b>dosb</b>	<b>dostee</b>	<b>dosbitee</b>
<b>rīh</b>	heg	<b>risb</b>	<b>rīstee</b>	<b>rīsbitee</b>
<b>pih</b>	leave	<b>pisb</b>	<b>pistee</b>	<b>pisbitee</b>
<b>kēpi</b>	do	<b>kēpiw</b>	<b>kēpitee</b>	<b>kēpiwitee</b>
<b>ō</b>	carry away	<b>ow</b>	<b>ōtee</b>	<b>ōwitee</b>
<b>rē</b>	settle down	<b>rew</b>	<b>rātee</b>	<b>rēwitee</b>

The following are irregular forms :—

<i>Root.</i>		<i>New root.</i>	<i>Past tense.</i>	<i>New past tense.</i>
<b>ta</b>	bring	<b>tapiw</b>	<b>tattee</b>	<b>tapiwitee</b>
<b>pā</b>	receive	<b>pānp</b>	<b>pātee</b>	<b>pānpītee</b>
<b>ho</b>	run away	<b>honp</b>	<b>hottee</b>	<b>honpītee</b>

The relative participle of those verbs with **w** or **b** have an exclamatory meaning and qualification, or  
Telugu : అట్టువంటి.

**nīnu kēpiwiti kamma**

నీవు చేసినట్టువంటిపని, what a work you  
are doing

**mimbu porwiti himbori ezzeka**

how dear is the cloth you are wearing

**kēpiwīnasi**, the man he does, (as a profession)

**kēpinasi**, he who does (at this moment)

## 8. SOME IRREGULAR VERBS.

Root	.....ū, drink	glā (trans- gress)	rēn (go about)	rē (climb down)
Verb. nouns	{ pres. unnai past. uttai	glā'nai glātai	rēnni reẓai	rē'nai rētai
Verb. part.	{ pres. undihi past. undi- waha	glāẓihi glāẓi- waha	rēẓihi rēẓi- waha	reẓihi reẓi- waha
Relative part.	{ pres. unnī past. utti	glā'ni glāti	rēni rēẓi	rē'ni rēti
Tenses	{ pres. ui past. uttee	glāi glātee	rēi rēẓee	rēi rētee
Indef.	{ pres. uima past. utteema	glāima glāteema	rēima rēẓee- ma	rēima rētee- ma
Imper- ative.	{ sing. unna plur. undu	glā'a glā'du	rēa rēmu rēzu	re'mu rēa rēdu

A special form is the following :—

**hēnga wātomi** is equal to **hēndali wātomi**

we came to see

**hōdga wātere**

they came to enter

## 9. ON THE NEGATIVE FORM OF VERBS.

The negative form is commonly expressed by affixing a, short **a** to the verb root or by affixing the negative primary verb **hill** (not be). The euphonic rules must

be well remembered; namely—a vowel, when it follows a preceding one, takes the sound of the latter.

# THE NEGATIVE PRIMARY VERB.

## PRESENT TENSE.

*Singular.*

*Plural.*

1 per.	<b>nānu</b> hilloo	I am not	{ <b>māmbu</b> hilloomi <b>māro</b> hilloohi
2 per.	<b>nīnu</b> hilluūdi		<b>mīmbu</b> hilluuderi
3 per.	{ <b>evasi</b> hilluusi <b>ēdi</b> hillee		{ <b>evari</b> hilluuri <b>ēvi</b> hillau

## PAST TENSE.

*Singular.*

*Plural.*

1 per.	{ <b>nānu</b> hillaatee	I was not	{ <b>māmbu</b> hillaatomi <b>māro</b> hillaatohi
2 per.	<b>nīnu</b> hillaati		<b>mimbu</b> hillaateri
3 per.	{ <b>evasi</b> hillaatesi <b>edi</b> hillaate		{ <b>evari</b> hillaateri <b>ēvi</b> hillaatu

## INDEFINITE TENSE, PRESENT.

*Singular.*

*Plural.*

1 per.	{ <b>nānu</b> hillooma	I may be not	{ <b>māmbu</b> hilloomima <b>māro</b> hilloohima
2 per.	<b>nīnu</b> hilluudima		<b>mīmbu</b> hilluuderi- ma
3 per.	{ <b>evasi</b> hilluusima <b>ēdi</b> hilleema		{ <b>evari</b> hilluurima <b>ēvi</b> hillauma

## PAST.

*Singular.**Plural.*

1 per. **nanu hillaateema** I may not have been **māmbu hillaatomima**

2 per. **nīnu hillaatima** etc.

3 per. { **evasi hillaatesima**  
**ēdi hillaatema**

## INDEFINITE FORM.

*Singular.**Plural.*

1 per. { **nānu hillaapee** I shall not be **māmbu hillaapomi**  
**māro hillaapohi**

2 per. **nīnu hilleani** **mīmbu hillaadu**

3 per. { **evasi hillaapesi** **evari hillaaperi**  
**ēdi hillaape** **evi hillaapu**

Particip. { present **hilla** not being } **తేని**  
past **hillaati** not been

It is remarkable that, contrary to Telugu, negative verbs take the forms of conjugation even in the past tense.

**evaska nīju koḍḍiwaha hallaatu** or **hazza hillaatu**

అవి నూనె కొని వెళ్లలేదు

they purchased oil, but did not go

**evāri ē illu dossa hillaateri**

వారు ఆ ఇల్లు కట్టలేదు

they did not build that house.

EXERCISES ON THE NEGATIVE  
PRIMARY TENSE.

**imbaari barita hillaateri**

nobody was in the school

**nānu embaa hillaatee**

I was not there

**pāta muhe ēnai hillee**

there is nothing upon the table

**ī kīla nehi hillee**

this penholder is not good

**ē tīmbuta osso hillee**

there is no medicine in the bottle.

**ē nāto pōtanga hillaatu**

there were no girls in that village

**embaa kōḍinga hillau**

there are no oxen

**evasi gāḍata hilluusi**

he is not in town

**nīnu ōza hilluudi**

you are not nice

**ninge lohōḍi hillaape**

you may be without food

**tānu ninge tōḍu hillaapesi**

he may not be of any help to you

NEGATIVE FORMS OF THE VERB **ā** (BECOME).

## PRESENT TENSE.

*Singular.*

1 per.	<b>nānu ae</b>	It is not I	{ <b>māmbu ae</b> , or <b>aomi</b> <b>māro ao</b> ,
2 per.	<b>nīnu ae</b>		<b>mimbu ae</b> , or <b>auderi</b>
3 per.	{ <b>evasi ae</b> <b>edi ae</b>	or <b>ausi</b>	{ <b>evari ae</b> , or <b>auri</b> <b>ēvi au</b>

## PAST TENSE.

*Singular.*

1 per.	<b>nānu āatee</b>	It was not I	{ <b>māmbu āatomi</b> <b>maro āatohi(ai)</b>
2 per.	<b>nīnu āati</b>		<b>mimbu āateri</b>
3 per.	{ <b>ēvasi āatesi</b> <b>ēdi āate</b>		{ <b>evari āateri</b> <b>ēvi āatu</b>
Imperative	<b>ae,</b>	no	
	<b>ūe,</b>	no	
	<b>hao,</b>	yes	
	<b>kahi,</b>	do not	

Prog. pres. **nānu āhi hilloo** I am not becoming

Prog. past. **nānu āhi hillaatee** I was not becoming

THE NEGATIVE CONJUGATION OF **kēp** (do).

Past verb partic .....**kēpaanahā** (not doing)

Verbal noun .....**kēpaatai**

Relative partic .....**kēpaa**

Tenses	{	pres. ....	}	kēpoo
		fut. ....		
	{	prog. pres. ...	}	kēpa hilloo
		past. ....		
Imperative	{	indef. ....	}	kēpaateema
		sing. ....		
		plur. ....		

### THE NEGATIVE TENSES OF **kēp** (do).

#### PRESENT.

##### *Singular.*

##### *Plural.*

1 per. <b>nānu kēpoo</b>	I do	{	<b>māmbu</b>	<b>kēpōomi</b>
	not	{	<b>māro</b>	<b>kēpaai, kepoohi</b>
2 per. <b>nīnu kēpuudi</b>			<b>mimbu</b>	<b>kēpuuderi</b>
3 per. <b>evasi kēpuusi</b>			<b>evari</b>	<b>kēpuuri</b>
<b>ēdi kēpee</b>			<b>ēwi</b>	<b>kēpau</b>

#### PROG. PAST TENSE.

##### *Singular.*

##### *Plural.*

<b>nānu kēpa hilloo</b>	I have	{	<b>mambu</b>	<b>kēpa hilloomi</b>
	not done	{	<b>māro</b>	<b>kēpa hillaai</b>
<b>nīnu kēpa hilluudi</b>			<b>mimbu</b>	<b>kēpa hilluuderi</b>
<b>evasi kēpa hilluusi</b>			<b>evari</b>	<b>kēpa hilluuri</b>
<b>ēdi kēpa hillee</b>			<b>ēvi</b>	<b>kēpa hillau</b>

#### PAST TENSE.

##### *Singular.*

##### *Plural.*

<b>nānu kēpaatee</b>	I did not	{	<b>māmbu</b>	<b>kēpaatomi</b>
	do	{	<b>māro</b>	<b>kēpaatohi</b>
<b>nīnu kēpaati</b>			<b>mimbu</b>	<b>kēpaateri</b>

*Singular.**Plural.*

evasi kēpaatesi  
ēdi kēpaate

evari kēpaateri  
ēvi kēpaatu

## INDEFINITE TENSE.

## PRESENT.

*Singular.**Plural.*

nānu kēpooma  
nīnu kēpuudima  
evasi kēpuusima  
ēdi kēpeema

I would { māmbu kēpoomima  
not do { māro kēpoohima  
mīmbu kēpuuderima  
evari kēpuurima  
ēvi kēpauma

## PAST.

*Singular.**Plural.*

nānu kēpaateema  
nīnu kēpaatima  
evasi kēpaatesima  
ēdi kēpaatema

I would { māmbu kēpaatomima  
not do { māro kēpaatohima  
mīmbu kēpaaterima  
evari kēpaaterima  
ēvi kēpaatuma

To express a negative force, the verb is very commonly repeated.

Thus :—

nānu kēpalie kēpoo  
nīnu kēpalie kēpuudi  
evasi kēpalie kēpuusi

I do not at any rate

etc.



A special form is sometimes used for the first person.

<b>nānu kēpoo</b> or <b>nānu kēpoonie</b>	I do not (certainly)
<b>nānu hijoo</b> or <b>nānu hijoonie</b>	I do not give
<b>nānu hilloo</b> or <b>nānu hilloonie</b>	I am certainly not sure

To give a strong affirmative, the negative habitual present and future tense preceded by a negative past verb participle is often used, as —

**weh'aki pih'o**

I shall not fail to tell

**ī illu doh'aki pih'o**

I shall not fail to build the house.

**wīe nātāna wāaki tappee**

you must certainly come to me tomorrow

**na sazzu ōaki tīree**, or **ōanaha tīree**

you must take my things away

Instead of **anaha** (not being) very often **aki** (because not) is used.

**kēpaanaha hallamu**

not doing, go

**kēpaaki hallamu**

because you did not do, go

**nīnu wāaki bātikīomi**

you did not come, therefore we did not divide it

**mīmbu weh'aki imba māi**

because you did not say, therefore I am here

A prog. pres. tense, an hab. pres. and fut. tense, or a past tense, are sometimes formed by prefixing the neg. past. verb participle to the tenses, as—

**hallaanaha mazzee**

I was not going

**nānu ī pālu unna anaha māi**

I am not drinking this milk

The negative imperative is very often formed by adding **hallaani** to the infinitive of any verb, as—

**kēpali hallaani**

do not do it

**ī rānda tinza hallaani**

do not eat this rice

REMARK.—In the same way the positive form (**halla-mu**) is very commonly used.

The negative imperative is often formed by affixing **ai** to the root of any verb.

**ningai**

do not stand up

**wāai**

do not come

**kēpai**

do not do

**kuggai**

do not sit

<b>hātai</b>	do not call
<b>ūkaī</b>	do not blow
<b>wēai</b>	do not beat
<b>weai</b>	do not burn
<b>tākaī</b>	do not walk
<b>honnaī</b>	do not run

The negative imperative is also formed by affixing **ani** to the root of any verb.

<b>tēka ani</b>	do not carry
<b>ēla ani</b>	do not reign
<b>hēn'ani</b>	do not see
<b>engaani</b>	do not climb

The negative imperative may be formed by affixing **kahi** (do not) to the verb noun, first or second form.

<b>kēpali kahi</b>	}	do not do
<b>kēpinai kahi</b>		

**laginai** or **lagali kahi** do not scoff

**ileti kamma nīnu entamātromi kēpinaie**  
**kahi**

you should on no account do this work

## 10. CAUSAL VERBS.

The causal verbs, let do, or to cause to do, etc., are formed by affixing the verb **kī** (do) to the root of the verb, these verbs conjugate only the affixed verb **ki**.

<b>kepiwaha</b>	doing	<b>kepikihiwaha</b>	letting do
<b>zōlitee</b>	I spoke	<b>zōlikittee</b>	I let speak.

me'hemu	see	mespikīmu	show
kuggiteri	they sit	kuggikitteri	they let sit
nīnu wāti	you came	wawikitti	you let come
paiwaha	beating	paikihiwaha	letting beat

## 11. COMPOSITE VERBS.

The composite verb can do, can go, etc., is formed by affixing the verb **āḍ** (can) to the second infinitive form ending in **ali**.

## PRESENT TENSE.

*Singular.**Plural.*

nānu kēpalāḍii	I can } do }	māmbu kēpalāḍinomi
		māra —āḍinai (ohi)
nīnu kēpalāḍidi		mimbu—āḍideri
evasi kēpalāḍesi		evari —āḍineri
or kēpalāḍinesi		
ēdi kēpalāḍine		ēvi —āḍinu

## NEGATIVE PRESENT TENSE.

nānu kēpalāḍoo	I cannot } do }	māmbu kēpalāḍoomi
		māro kēpalāḍai
nīn kēpalāḍuudi		mimbu kēpalāḍuud- eri
evasi kēpalāḍuusi		evari kēpalāḍuuri
ēdi kēpalāḍee		ēvi kēpalāḍau

## EXAMPLES.

**nānu ī rānda tinzali āḍaatee**

I could not eat this rice

**nīnu ī kamma kēpalāḍuudi**

you cannot do this work.

**evasi nehikihi ṣaḍawali āḍa hilluusi**

he cannot read well

**māmbu ī glāju kārhali āḍoomi**

we cannot dig out this hole

**māro evaritulle hazzali āḍinohi**

we can go with them

**mīmbu wājali āḍaateri ēnaataki?**

why could you not come?

**evari mammaa messali āḍuuri**

they cannot see us.

**ī kōḍinga harra tinzalāḍau**

these oxen cannot eat grass

**nīnu ē kamma kepalāḍidiki? ae! haāba**

can you do this work?

No! yes, sir

## 12. THE REFLEXIVE VERBS.

Reflexive verbs are formed by affixing **koḍḍ** (buy) to the infinitive of any verb. Such verbs denote that the action is performed for the benefit of the subject.

**nānu i pusponika mriha koḍḍitee**

I learned the story (for myself)

**ezzela wazzakoḍḍiteri**

when are you cooking (for yourself)

**kamma (tangetaki) kēpakoḍḍitesi**

he did the work for himself

**biza tanu mattakoḍḍitesi**

he sowed the seed himself

**evari tambu tambue glākhakodditeri**

they stabbed themselves

**īdi tani himbori rāṇakoddite**

she washed her cloth

In some instances the difference in meaning between the simple and the reflexive form is so great, that they must be expressed in English by different words.

Thus :—

**punza** know                      **punzakodḍa** explore

**inza** say                      **inzakodḍa** think

**ivasi donga ātesiki āatesiki punzakodḍi-  
tee**

I found out if he was a thief or not

**mĩmbu beheteri wāderi inzakodḍitee**

I thought you all would come

The causal form and the reflexive form are sometimes combined.

Thus :—

**evari kōdi huzziteri**

they put on the little piece of cloth

**evari kōdi huzzakodḍiteri**

they put on the cloth-piece themselves

**evari kōdi huzzikitteri**

they let the cloth be put on

**evari kōdi huzzikihakodḍiteri**

they let the cloth be put on for themselves

A class of verbs is formed by affixing the verb **bād** to nouns.

Thus :—

**rāha** the joy **rāhabāditee** I rejoiced.

**wāhu** the trouble **wāhubādii** I suffer

**bāḍa** the trouble **bāḍabāditee** I suffered

**nānu rāhabāditaki evaraki rāha hōte**

they had joy, because I was happy

**īdanaki wāhu mazze lakka bahe kokari**

**wāhu bāditeri**

she suffered, therefore all boys suffered.

In the same way verbs are sometimes formed by affixing the verb **kī** (do) to nouns.

Thus :—

**wāhukijali** to trouble

**iddakijali** to sleep

**azzi kepali** (or **kījali**) to frighten.

**hommutaki evasi nanaa hāree wāhu**

**kījatesi** .

he troubled me much for money

idda kīnanaki }  
 idda hōnanaki } osso hījatesi

he gave medicine to sleep (for sleep)

The verb **tuh'** (throw) is often added to the verbal participle of another verb to express completeness.

wāha tuh'umu

come

tūsa tuh'umu

throw away

rezza tuh'umu

take it out

evari dāza tūsteri

they cut away

ī kōḍinga hakkitaki bahe pīzu tinzatustu

the oxen have eaten all grass

purlanga ājatustu, kumḍanga srihatustu

hurvinga lezzatustu

Anapa fruits bore well, pumpkins got spoiled,  
 zickula fruits got overripe.

### 13. THE EMPHATIC VERB.

A particular verbal combination is formed by affixing **ka** to any verb, which then expresses more force.

**hīa** give or **hīka** give (go to give)

#### PRESENT TENSE.

*Singular.*

*Plural.*

nānu hīkai

I go to give

{ māmbu kīkanomi  
 { māro hīkano

nīnu kīkadi

mimbu hīkāderi



*Singular.**Plural.*

evasi hīkānesi  
ēdi hīkane

evari hīkaneri  
ēvi hīkanu

## PAST TENSE.

*Singular.**Plural.*

nānu hīkatee  
ninu hīkati

I went to give

māmbu hīkatomi  
mīmbu hikateri

*etc.**etc.*

Verb. noun	{ pres. hīkanai past. hīkatai
Verb. partic.	{ pres. hīka hazzi mai past. hīka hazzi mazzee
Rel. part.	{ pres. hīkani past. hīkati
Imperative	{ sing. { hīkamu { hīka hallamu { plur. { hīkadu { hīka halladu (hazzu)

ī hommu tulle nināa pantoo, nānu hīkai

I do not send you with the money, I go to give  
it

nānu ēndu meskai

I go to see the game

ē nomeri gattanaī meskatesi

he went to see the sick

**evasi evani kamma kēpikīkatesi**

he went to let do his work

**ē kokarāi meskamukeō**

go to look for the boys

#### 14. THE PASSIVE VERB.

In Kuvi it is entirely impossible to change an active verb into a passive verb, by adding any affixes to it. Passive forms are entirely unknown. There must be used some other circumscription to express passive.

1. The verbal noun with the relative participle of **pā** (receive) may be used in combination with the verb **ā** (become)

**nānu paiitee**

I beat

**nānu painani pātatee ātee**

I was beaten

**nānu painani ātee** would mean :

I became a stick, (*i. e.*, the beating instrument)

**piduguwalla evasi weenani pātasi ātesi**

I was stricken by lightning

**Sapura muhunani pātasi ātesi**

Sapura was buried

**zidīnga līnai or littinai āte**

the clock is rung

**Zinguda āḍini mēḍa ātasi ātesi**

Zingudu was married

2. A passive sense is expressed by affixing the verb **han** (go) to a verbal participle or infinitive.

**ī dīmbu torga hazze**

the bottle is broken

**ī wāḍa munza hazze**

this steamer sunk

**mrānu diha hazze**

the tree is splitted

**ī kokari hēḍa hazzeri**

these boys are spoiled

**ī patka sriha hazzu**

these fruits are rotten

3. A passive sense may be expressed by the personal past relative participle in connection with the verb **ā** (become), or **man** (be).

**evasi paiitasi ātesi**

he has been beaten

In most cases Kuvi language uses only the active forms.

**evari evanāi paiiteri**

they beat him, for : he was beaten.

## 15. DEFECTIVE VERBS.

In Kuvi, as in other languages, some verbs are defective.

1. The Verb **kalg**.

The verb **kalg** (to get, to become, to accrue) is conjugated like other regular verbs, but it is generally only used in the third person. It is corresponding to the Telugu verb **kalugu** (కలుగు) in all its form.

*a.* The verb **kalg** has the meaning of the verb to get, when it is preceded by a dative case.

**minge ī hēru kammavalla nashtomi  
kalgiteki?**

had you any damage by cultivation?

**īdaa koḍḍitihe lābhomi kalgineki? kalga  
hillee**

have you profit, if I buy this. I did not get.

*b.* The verb **kalg** has the meaning of the verb **zarni ā** (being born) when it is preceded by a subject in the masculine or feminine gender.

Thus—

**īdanaki pāsa zāna mrīka kalgiteri**

to her were born five sons

**māska zakke kalgiterikī?**

are daughters also born?

**rondie mānga kalgite**

one daughter is born

c. The word **kaddu** is used by persons who are living together, with Telugu people. Pure Kuvi does not know this word.

hannati hallehe ro āna bēḍa hījanai  
kaddu

they are in the habit of giving one or two annas whenever you go.

Pure Kuvi language would be :

ro āna bēda hījanai satta

## 2. The Verb **kū**.

The verb **kū** (will not, it is impossible) has the following tenses :—

Verb. noun	{ pres.....	kūnai
	{ past.....	kūtai
Verb. partic.	{ pres.....	kūhi
	{ past.....	kūhiwaha
Rel. part.	{ pres.....	kūni
	{ past.....	kūti
Tenses.	{	prog. pres. ... { kuu
		kuhi māi
	{	hab. pres. ....
		kuini
		past.....
		kūtee
	{	prog. past. ....
		kūhi mazze
		indefinite. { kuima or kuuma
		kuteema

Imperative.

such a work is impossible, therefore all were  
not willing

nā mānga ninaa kūujane nānu zakke  
hījali kuu

may daughter does not like you, so I myself do  
not agree to give her

**evasi kūpasi, mange nāshtomi hillee**

he may not do (ပြော့) we have no damage

nīnu wājali kūtihe nānu wai

if you do not come, I will come

māro mestihe kunai

when we see it, there is no consenting

mrāka tatteri samma koddali kūtai

she brought wood, but we did not consent to  
buy

weska ōjali wātiki, kūjali wati ?

did you come to take the wood away, or did you  
not come for it?

ae, kuhi maï

no, I do not

evasi hihi manzanesi samma nānu kūhi  
maï

he is ready to give, but I do not consent

**nānu kū'ni kamma nange herpaadu**

do not deliver work to me, which I do not want

**kūti patka wenḍe hīkatomi**

the fruits, we did not want, we send back

**ē patka kūtai**

these fruits are not acceptable

**ivasi kūnasi, evasi māndinasi**

he is one who does not agree, that one agrees

(is one who)

**ē māngani tattithe nānu (kuu or kuuni)**

if you bring that girl, I do not consent

**mīmbu ē kōḍinga koḍḍitihe māmbu  
kūnomi**

when you buy those oxen, we do not agree

**ṛaḍuwamu iṛṛihe nā tanzi kūtesi**

my father did not agree to read

**evasi ninaa hātatihe kū'mu**

if he calls you, do not agree (do not go)

**nīnu kū'mu evasi zakke kūpasi**

do not agree, he too shall not agree

**ē kokari hallehe kahino inzatizakke māro  
kuno**

even if all those boys say we will play, we will  
not agree

**ivasi kūnasi lakka kepini kamma kūtesi**

he is not willing, therefore he did not do the  
work, which was to be done

**pāpomi kūnesi punnemi kūnesi**

he does not agree for sin or good work. This phrase is very usually used for a man, who is mild.

### 3. The Verb **no**.

The verb **no** (to pain, to have pain) is used in two different meanings.

*a.* If it is combined with the word **zīwu**, it has the meaning I love and is regularly conjugated throughout.

**nānu eyanaī zīwu noī**

I love him

**evasi nanaa zīwu nojatesi**

he loved me

**evasi evaraī zīwu nottesi**

he loved them

**nānu ninge ī hommu zīwu nohi manzaī**

I grant you this money

*b.* If the verb **no** has the meaning of have pains, it is used impersonally only.

**trāka pīsa nohi manzane**

I have a headache

**ileti hāḍa lāgatihe zīwu nōjane**

if you speak such words I have pain



ro debba wēhatihe nōjee (nōe) ro hāḍa  
inzatihe nōjane (nōne)

if you beat me (him), I have (he has), no pain, if  
you talk a word, it pains me (him)

#### 4. The Verb **mū**.

The verb **mū** (be able, enough, sufficient) is conjugated like other verbs. It is irregular with its verb participle.

Verb. noun.	{ pres..... <b>mūnai</b> past..... <b>mūtai</b>
Verb. partic.	{ pres..... <b>mūzihi</b> past..... <b>mūziwaha</b>
Rel. part.	{ pres..... <b>mūni</b> past..... <b>mūti</b>
Tenses.	{ prog. pres. .... { <b>muini</b> <b>mūzi māi</b>
	{ past..... <b>mūtee</b>
	{ prog. past. .... <b>mūzi mazzee</b>
	{ indef. .... { <b>muima</b> <b>muteema</b>
Imperative.	{ sing. .... <b>mū' mu</b> plur. .... <b>mū' du</b>

**mūnasi** the able man.

#### EXAMPLES.

**bahētikiha nānu mūtee**

I was more able than all

**wataraki hallehe nanu mūṣa pērhee**

I was enough to send away all them who came

**kohu bitri hauta mūtesi**

the nayudu was strong in (gained) the suit

**bandi rezzali bahetikiha īdi mūtai**

this is the most able one to pull the bandy

**ī kamma keṇali īdi mū'ni gōḍa**

this is a horse able to do the work

### 5. The Verb **hāl**.

The verb **hāl** (it is sufficient, Tel. చాలును) is used as a personal verb, and can be conjugated in all tenses.

#### *Present tense.*

<b>nānu</b>	<b>hālii</b>	I am enough
-------------	--------------	----------------

<b>nīnu</b>	<b>hālidi</b>
<b>evasi</b>	<b>hālinesi</b>
<b>ēdi</b>	<b>hāline</b>
<b>māmbu</b>	<b>hālinomi</b>
<b>māro</b>	<b>hālino</b>
<b>nīmbu</b>	<b>hālideri</b>
<b>everi</b>	<b>hālineri</b>
<b>ēvi</b>	<b>hālinu</b>

#### *Past tense.*

<b>nānu</b>	<b>hālitee</b>	I was enough
-------------	----------------	-----------------

<b>nīnu</b>	<b>hāliti</b>
<b>evasi</b>	<b>hālitesi</b>
<b>ēdi</b>	<b>hālite</b>
<b>māmbu</b>	<b>hālitomi</b>
<b>māro</b>	<b>hālitoi</b>
<b>mīmbu</b>	<b>hāliteri</b>
<b>evari</b>	<b>hāliteri</b>
<b>ēvi</b>	<b>hālitu</b>

#### *Prog. pres. tense.*

**nānu hāli māi**

*etc.*

#### *Prog. past tense.*

**nānu hāli māṣṣee**

*etc.*

Rel. past.	{ pres.	<b>hālini</b>
	{ past.	<b>hālitī</b>
Imperative	{ sing.	<b>hālamu</b>
	{ plur.	<b>hālādu</b>

**nānu ī kamma hālii lakka nīnu zakke  
hālamu**

I am sufficient for this work, therefore you  
must be too

**ī nēla kothāli hāli mazzeri ātihe māmbu  
hāloomi**

you were enough to clean this field, but we are  
not sufficient (we cannot do).

**iz̐i hāli kēpali māmbu hāli hilloomi**

we are not enough to make such a noise

## 6. The Verb **ra**.

The verb **rā** (been sold, been finished, Telugu చెల్లుట) is used as a personal verb and conjugated in all tenses.

### PRESENT TENSE.

**nānu rāini**                      I am fit for sale, saleable  
or

**nānu rāhi mai**                I am fit for sale

### PAST TENSE.

**nānu rātee**                      I was fit for sale  
I am sold

**nānu rāhi mazzee**            I am sold

Relative past

{	pres.	<b>rāni</b>
	ast.	<b>rāti</b>

Imperative. { singular **rāmu**  
                  { plural **rādu**

**rānesi**

the man who is saleable

### EXAMPLES.

ī tōta pāsa takka taki rātihe tatsa hījaī

when the garden is valued five rupees, I shall  
bring them

ī gorri tīni takka taki rānai

this sheep is three rupees value

ī kōju takka taki rāte

this cock is sold for one rupee

**rāni hārka enaataki rāpaati**

things fit for sale, why did you not put them  
for sale

nānu rāpee nīnu mannamu

let me be for sale (take service), you may stay

ī patka rānu

these fruits are fit for sale

## 7. The Verb **wale**.

The verb **wale** (must) is only used when a personal pronoun precedes it and it cannot be conjugated.

nānu      kēpali      wale      I must do

nīnu kēpali wale you must do

evasi kēpali wale

ēdi      kēpali    wale  
 māmbu kēpali    wale  
 māro    kēpali    wale  
 mimbu kēpali    wale  
 evari    kēpali    wale  
 evi      kēpali    wale

Sentences as : that work has to be done, is translated : **ē kamma kēpinai āhamanne.**

**doh'ni illu doh'du**  
 build the house, which is to be built  
**nīnu ī kamma kēpinai**  
 you must do this work  
**nīnu kēpinati, evasi kēpinasi**  
 you and he must do the work

#### 8. The Verb **kūḍee**.

The verb **kūḍee** (must not, shall not) is only used, when a personal pronoun precedes and cannot be conjugated.

**māneī abhatomi zōkoḍi zōlinai (innai)**  
**kūḍee**

people shall not tell a lie

**nānu wānai } kūḍee**    I shall not (am pro-  
**nānu wājali }**                hibited to) come

**nīnu wānai kūḍee**      you shall not come

**evasi wānai kūḍee**      he      „      „      „

*etc.*

**ī kokanaki hommu hīnai kūḍee**

do not give money to this boy

**ī kāmma kēpali kūḍee**

this work is prohibited

**embaa hazzali kūḍeeeki?**

is it prohibited to go there ?

**hao, embaa hannai kūḍee**

yes, it is prohibited to go there

This verb **kūḍee** may be used in some phrases even as a positive verb.

Thus :—

**ninge kūḍee nange kūḍane**

you shall not, I may

**Sālurtaki hazzali nange kūḍate**

I may go to Salur

### 9. The Verb **kāvali**.

This verb cannot be conjugated and is always used with the dative case and has the meaning of the English verb to want or to require.

**nange ro pandu kāvali, nange hījamunga**

I want a fruit, please give it me

**ninge kamma kāvali izzihe kāvali inni**

**bhumi hījai**

If you want work I shall give you any land you want

The negative form of this verb is not used.

**nange ī pandu kahi**

I do not want this fruit

or **nange ī pandu kuuni**

I do not want this fruit

The Telugu word కావలసినవారు is not similarly used in Kuvi. It must be translated as:—

**nā taiibaii**

brothers

**nā gottabondu**

relatives

**māmbu rondie, loho gondi tinnatomī**

we are one, (we are eaters of knife and axe)  
(we have one property)

10. The Verb **walla** and **olla**.

This auxiliary verb **walla** or **olla** (it is possible) is used with the nominative or dative case and connected with the verbal noun or the special verbal infinitive. It cannot be conjugated and compared with the verb **wa** or **a** (come or become) or **man** (be).

**mrānu engali (enginai) olla ae (hillee)**

it is impossible for me to climb the tree

**ninge ī kamma kēpali (kēpinai) walla  
āne**

you can do this work

or : **nīnu ī kamma kepali wallā ādi, nānu  
olla ao**

you can do this work, I cannot

**evanaki ē pāwutā hōtali walla wāne,  
nage olla ājāe**

he can go into the hole, I cannot

**māmbu hōtihi zōlali olla āomi**

or : **mange hōtihi zōlali olla hillee**

we cannot go in and talk

**ī pīju ī banda nenzi kījali olla hillee (ae)**

this rain cannot fill this tank

**walla ajali hīusi**

to do it, he does not agree ; he is not an agree-  
able one

**māmbu zakke zolali olla mannomi**

**mānge zakke zolali olla manne**

we can talk too

### 11. The Verb **mla**.

The verb **mla** (be of use) is a personal verb and conjugable throughout all tenses.

#### *Present Tense.*

#### *Past Tense.*

<b>nānu</b>	<b>mlīi</b>	I am of	<b>nānu</b>	<b>mlītee</b>	I was of
		use			use

<b>nīnu</b>	<b>mlīdi</b>	<b>nīnu</b>	<b>mlīti</b>
<b>evasi</b>	<b>mlīnesi</b>	<b>evasi</b>	<b>mlītesi</b>
<b>ēdi</b>	<b>mlīne</b>	<b>ēdi</b>	<b>mlīte</b>



**māmbu mlīnōmi**  
**māro mlīnai**  
**mīmbu mlīderi**  
**evari mlīneri**  
**ēvi mlīnu**

**māmbu mlītōmi**  
**māro mlītōhi**  
**mīmbu mlīteri**  
**evari mlīteri**  
**ēvi mlītu**

*Prog. Tense.*

*Prog. Past Tense.*

**nānu mlīhi mai nānu mlīhi mazṛee**

Verb. noun { pres. **mlīnai** be of use  
 { past. **mlītai** been of use

Verb. partic. { pres. **mlīni**  
 { past. **mlīti**

Imperative. { sing. **mlīa**, or **mlīmu**  
 { plur. **mlīdu**

**mlīnasi** he who is of use

**mlitasi** he who was of use

Negative forms of **mlī**.

Present .....**mlīo** I am of no use

Past.....**mlīatee** I was of no use

Prog. pres. **mlīhi manzoo** I am of no use

Prog. past...**mlīhi** { **mannaatee** } I was of no use  
 { **hillaatee** }

Verb. part...**mlīa** useless

Imperative. { sing. **mlīani** } be of no use  
 { plur. **mlīadu** }

**mlīanasi** { the useless one  
**mlīagattasi** }

**ī īja ōḍka tāna mlīajali pāda āne**

this woman is fit to be useful to the rājahs

**ivasi bētataki mlīnesi**

this man is fit for hunting

**ī gorri tinzali dehe mlīne**

this sheep is only useful for eating

**nīnu rāzi izzo hazali mlīudi, bōwa**

you are not fit to go to the Divan's honor,  
brother

**nānu dehe mhīi**

but I am fit (to go to Divan's house)

## 12. The Verb **pla**.

The verb **pla** (be big) can be conjugated as a personal verb through all tenses.

### *Present Tense.*

**nānu plīi, pliini** I am  
big.

**nīnu plīdi**

**evasi plīnesi**

**ēdi plīne**

**māmbu plīnomi**

*etc.*

### *Past Tense.*

**nānu plītee** I was  
big.

**nīnu plīti**

**evasi plītesi**

**ēdi plīte**

**māmbu plītomi**

*etc.*

### *Prog. Pres.*

**nānu pliz̄zi māi** I am  
big

### *Prog. Past.*

**nānu pliz̄zi maz̄zee** I was  
big

Verb. noun. { pres. **plīnai** be big  
                  { past. **plītai** have been big

Verb. partic.	{ pres.	plīni	big (ఎదుగుచున్న)
	{ past.	plīti	big (ఎడిగిన)
Imperative.	{ sing.	plīmu	
	{ plur.	plīdu	

plīnasi                      the becoming big one

plītasi                      the big one

plīa                          small

plīatasi                    }  
 plīagattasi                } a small one

ro plīa plīagattanaī sōgu wenna da  
 ask a small one the star

pandiri muhe kāndanga mettali pliẓza  
 hilluudi

you are too small to put a stick upon the  
 pandiri

ī kaḍḍa glāḷali plīo

I am too small to transgress the river

ī kājanga essali plīi

I am big enough to pluck the fruits

The English auxiliary verb :—may, may not, shall not,  
 or the Telugu verb :—వచ్చును, రాదు, వద్దు, can  
 be translated in Kuvi by the verbal noun or the special  
 infinitive.

nīnu wīe wānai (hannai)

you may come tomorrow, (you may go to-  
 morrow)

**donga kamma kēpinai edā?**

should you steel? man!

**ī pandu tinzali kahi**

you shall not eat this fruit

**ī hāḍa imbaari tulle weh'aī**

tell nobody this word (చెప్పరాదు)

**i kamma kēpinai ae**

you shall not do this work

### 13. The Verb **pōl**.

The verb **pōl** (be right) can be conjugated as a personal verb, but not commonly used in all verbal forms. It may be used as a transitive verb with the noun in the nominative or intransitive with the noun in the dative case.

#### POSITIVE.

##### *Present.*

<b>nānu pōlii</b>	I am	or	<b>nange</b>	<b>pōline</b>	it is right
	right				to me
<b>ninu pōlidi</b>	you are		<b>ninge</b>	<b>pōline</b>	it is right
	right				for you
<b>evasi pōlinesi</b>			<b>evanaki</b>	<b>pōline</b>	„

*etc.*

*etc.*

## NEGATIVE.

*Present.*

nānu	pōloo	I am not right	or	nange	pōlee	it is not right for me
nīnu	pōluudi	„		ninge	pōlee	„
evasi	pōluusi	„		{ ēvanaki	pōlee	„
ēdi	pōlee	„				

## POSITIVE.

*Past Tense.*

nānu	pōlitee	I was right	or	nange	pōlite	it was right for me
nīnu	pōliti			ninge	pōlite	
evasi	pōlitesi				etc.	

## NEGATIVE.

*Past Tense.*

nānu	pōlaatee	I was not pōla hilloo right	or	nange	pōlaate	
nīnu	polaati		or	nange	pōla hillee	
	pola hilluudi				hillaate	
	etc.				etc.	

Verb. noun	{ pres...pōlinai past...pōlitai	
Verb. partic.	{ pres...pōlini past...pōliti	} neg. pōlaa
Imperative	{ sing ..pōla, pōlamu plur...pōladu	

**pōlinesi** the right one  
**pōluusi** the not right one (the wrong one)

**ī kokanaki ī pōta pōline**

this girl is right (fit to marry) for this boy

**ī nātoti kokaraki wallati pōtanga pōlau**

village girls are not fit for town boys

**diheranga trombangaki hāti kōḍi tinnai pōlee**

astrologers and priests are not allowed to eat a dead ox.

REMARK—1. The English verb (ask) or the Telugu verb

అడుగు (ask) are used equally in the sense of asking questions, as asking for money. In Kuvi there are two different verbs for each meaning.

**ēnikihi nānu maī inzihi wezḡesi**

he asked, how I am

but : **evasi ninaa hommu hījamu inzihi ristesī**

he asked you to give money

REMARK—2. The Kuvi verb **hō** (to start, to create joy) is used in very different ways.

**nehi gīgati wenumbu hōtane ātihe ūle ēleti hāḍangani wenumbu hōtee**

to hear a good word is joy, but it is not pleasant to hear useless words.

**ēvasi ē nāto hōtesi**

he entered that town

**nānke rāha hōte**

(joy was born to me) I rejoiced

**evasi embataki hōtesi**

he started for that place

## PART III.

### SYNTAX.

#### 1.

#### THE VERBAL NOUN.

1. The positive verbal noun has two special forms ending in **nai** for the present tense and **tai** for the past tense. Besides these forms there exist two others, ending in **ā** and **u**.

According to page 119, each verbal noun can be changed by affixing **w** or **b** to the verbal root.

*Singular.*

*Plural.*

N. <b>kēpu</b>	the doing	N. <b>kēpunga</b>	the doings
G. <b>kēputi</b>		G. <b>kēpunga</b>	
D. <b>kēputaki</b>		D. <b>kēpungki, aki</b>	
O. <b>kēputi</b>		O. <b>kēpungani</b>	

*Singular.**Plural.*

N. <b>kēpa</b>	the doing	N. <b>kepanga</b>	the doings
G. <b>kēpati</b>		G. <b>kepanga</b>	
D. <b>kēpataki</b>		D. <b>kepangki, aki</b>	
O. <b>kēpati</b>		O. <b>kepangani</b>	

*Singular.**Plural.*

N. <b>kēpuwu</b>	the doing	N. <b>kēpuwunga</b>	the doings
G. <b>kēpuwuti</b>		G. <b>kēpuwunga</b>	
D. <b>kēpuwutaki</b>		D. <b>kēpuwungki, aki</b>	
O. <b>kepuwu (ti)</b>		O. <b>kēpuwungani</b>	

*Singular.**Plural.*

N. <b>kēpinai</b>	the doing	N. <b>kēpinaī</b>	the doings
G. <b>kēpinai</b>		G. <b>kēpinaī</b>	
D. <b>kēpinanaki</b>		D. <b>kepinaskaki</b>	
O. <b>kēpināni</b>		O. <b>kēpinaa</b>	

In the same way is declined : **kēpiwinai** the doing

**kēpitai** the done thing

**kēpiwitai** the done thing

**kēpaatai** the not done  
thing

**kēpawaatai** „ „ „



The negative verbal noun may be formed by affixing **hillee** for the singular and **hillau** for the plural.

2. A verbal noun governs the same case or cases as the verb of which it forms a part and is permitted to take a subject in the nominative or in the genitive case.

**nīnu īlekihi kēpinai ōza hillee**

your so doing is not nice

**nī kēpinai īlekihi ōza hillee**

your so doing is not nice

**ī zījuti tākiwinanaki tāju hīmu**

give place to walk upon this road

**ī kēpiwitaskaki tolli hommu hīmu**

pay first for things that have been done

**ē kēpiwinaskaki ēḍāju hīnai**

afterwards you may give for those still to be done

**mīmbu kamma kēpaataiwa, haspiānai  
wa, ōḍe hommu rihinai wa ēnaataki?**

you, not doing the work, are quarrelling and still, why asking money? (or : why, though not doing the work, are you quarrelling and demanding payment)

3. These verbal nouns are affixed by any postpositions as in Telugu. Very often, where in Telugu

the verbal noun with a postposition is used, Kuvi takes the verbal participle or the special verb infinitive with **e** affixed.

**evasi wājalie evasi hazzesi**

as soon as he came, this one went away

**hakki manzalie randa hittee**

when he was hungry I gave him food

**evani wati wallee hāree nashtomi āte**

by his coming we had much loss

**mā tanzi hātiwalla mambu littomi**

we wept, because our father died

**ī hāḍa westi walla puḗḗ**

I understood because he told this word

**īvari hāree dāna hīniwalla wahiman-  
nōmi**

we came because they gave much

4. Instead of a dative case of a Kuvi verbal noun, there is mostly used the special verbal infinitive. Such forms are equivalent to the English infinitive.

**ī illu dossali nange hāreka hommu hījat-  
esi**

he gave me much money to build this house

**ī mrānu paḍḍājali ēju wākhee**

I poured water to cause this tree to grow

**ī pūngani tatsali walla hillee**

it is impossible to bring these flowers

**hōru engali wāhu hāreka manne**

it is very difficult to climb the hill

5. Occasionally the verbal noun is used in connection with the verb **ā** (become). This form expresses readiness.

**evasi hānai aha mannesi**

he is dying

**ī himborka huzzitai aha mannu**

these clothes are woven

**nī trāu bānanga dātai ātu**

the hairs of your head have been cut

**dagga ani idi hannai aha manne**

don't trouble, she is (ready to) going

**ī takka nange hittai āte**

this rupee is given to me

The word **ēnai** (why) is often attached as an affix to the verbal noun.

**nīnu wānai ēnai**

why do you come ?

**nīnu wātai ēnai**

why did you come ?

The verb, noun is very generally used in Kuvī.

**nī kamma kēpitai āteki?**

have you done your work?

**ī gōḍa nehiahi hōnai manne**

this horse runs well

**ī nōmeri nehi ānai hillee**

this fever does not go away

## 2.

### THE INFINITIVE MOOD.

The infinitive mood in Kuvī is very seldom used, very often the verbal participle is used for it.

**ēnaa kēpi wati**

what to do did you come?

**ī kokanai wēḷa pisti**

you stopped to beat the boy

**evasi wessa dakkimātesi**

he began to talk

or **nanaa wājali hīneri**

they let me come

**wikka dāḷali hello hittee**

I gave an order to cut the grass

REMARK.—It must be remembered, that there exists a great difference between the pres. and past, participles.

**kēpi wātee**

I came to do

**kēpa wātee**

I came after having done

1. When the English infinitive is governed by a verb of command, in Kuvi the verbal noun is not used but the imperative or the indefinite verb.

**evanaï wāmu inzihi weh'mu**

tell him to come

**evanaki osso hīmu inzihi hījatesi**

he gave me medicine to give it to him

**ē kokari wāparinzihi weh'mu**

tell the boys to come

2. When in English sentences the infinitive mood stands as the subject to the verb **man** (to be), it must be translated in Kuvi by the nominative case of the verbal noun.

**vidie mrihinai nehai**

it is good to learn wisdom

**mleha ādi pāna anaha mannai pōlee**

it is not good for a man to be without a wife

### 3.

#### THE VERBAL PARTICIPLES.

There are three verbal participles in Kuvi.

Verbal partic.	{ positive present...	<b>kēpihi</b>	doing
	{ „ past .....	<b>kēpiwaha</b>	having done
	{ negative past ...	<b>kēpa anaha</b>	not doing

1. The letter **e** is sometimes added to the present verb. participle, or instead of the affix **ihi** a long **ē** is used to express emphasis.

**wēḍa hōputie, wēḍa klūnipateka kamma  
kēpē mannesi**

he is doing work from morning till evening

**minge azzi ēnai, nānu kuli hihie mai**

why are you afraid, I shall (certainly) give  
coolly hire

2. The present and past verbal participles in some special phrases take the affix **e** or **wāhee**, and have then the force of the English expression—although.

**nānu ī kamma kihihie kūli hījaateri**

although I did this work, they gave no coolly-  
hire

**mazzo wāhiwāhee nanāa bēḷaati**

although I came into my house, you did not see  
me

**nīnu embaataki hazziwāhee osso pānuudi**

although you went there, you get no medicine

3. The verbal participles are never used as adjectives as in occidental languages. There exists a special verbal form, which is used as the adjective. This will be explained in the next chapter.

4. In Kuvi verbal participles are commonly used to present a succession of finite verbs.

**evasi zāḍata hazzihi, mrāka tūnhihi,**

**ēnaa taanaha miḍolkihi izzo wātesī**

he went into the forest, cut trees, but bringing  
nothing returned home in the evening

**ro klāanie kollīee tōne dospīhi bēḍa hazzi-**  
**hi ro zāḍata lussihi rewunga kātu**

A tiger and a jackal becoming friends went  
hunting, came into a forest and watched the  
river side

5. The present verbal participle is sometimes repeated to denote a continuous action.

**tinzi tinzihi weḷḷee**

while eating I heard

**hazzi hazzihi zōlītesī**

while he was going he talked

6. In some instances the past verbal participle may be used absolutely, *i. e.*, with a different subject from that of the principal verb. In Telugu these forms are very common, but in Kuvi the affix **aki** is then chiefly used.

**kāka ādiwaha torgītesī**

the heat having struck him, he fell down

**evanaki ḍaia ātaki kamma hīttesī or**  
**āhiwaha**

compassion having come to him, he gave work  
nange hommu hālaanaha (hālaaki) ī  
kamma kēpaatee

as I had no money I did not do this work

7. In sentences stating the lapse of time the past verbal participle is always used absolutely and the finite verb put in the number according to his subject. This is contrary to grammatical rules in Telugu.

mĩmbu imbataki wāhiwaha ezzora lēska  
ātu ?

how many months have elapsed since you  
came here?

nānu minge ī osso hīhiwaha ezzora  
dinanga hazzu?

how many days passed since I gave you this  
medicine

nānu mimaa messiwaha doso dina āte  
ten days have passed since I saw you

## 4

## THE RELATIVE PARTICIPLE.

1. In Kuvi relative participles are indeclinable. There are five different forms.

1.	the positive prog.	ending in <b>manni</b> ( <b>kēpimanni</b> )
	present	
2.	„ „ indefi-	ending in <b>ni</b> <b>kēpini</b>
	nite	



3. the positive past ending in **ti** **kēpiti**
4. the negative indef. ending in **a** **kēpaa**
5. the negative past ending in **ati** **kēpaati**

**zāḍata hazzimanni mleha ē torgiti mrānue**  
**ē nēini morkongae tammu inzihi nānu**  
**wessalie, evasi—ninge kēpaati kamma**  
**nange kēpaa kamma āeki?**

When I told the man, who went into the forest to bring the fallen down tree and the upspringing shrubs, (the undergrowth) he said :—the work not done by you, is this a work to do for me ?

2. When the verb **tuh'** (as it very commonly happens) is affixed to any negative relative participle, this participle has the positive, but the affixed **tuh'** takes the negative form. This is contrary to Telugu rules.

**rāḇa tuh'ua, (rāḇa tuh'uatī) wessatuh'ua**  
**sammemita wātesī**

he came at a time I had not written, I had not said

**nīnu hello pātātuh'uatī bhūmi ēnaataki**  
**lūti**

why did you plough the land, you had. no permission

3. These verbal participles must always stay as adjectives before their noun and can never as in English be put after them.

**ē tōtata kahimanni kokaraī hātamu**

call the boys playing in that garden

**pātamuhe ittiti pippelkani nange hījamu**

give me the knives laying upon the table

4. There are no forms of a relative participle in the passive. The past tense of the participle must be used.

**mī walla kēpiti kamma nehāi ae**

the work done by you is not good

**nā walla tūnpiti mrānu riha haḷḷe**

or **nānu tūnpiti mrānu riha haḷḷe**

the tree cut down by me fell down

5. When a relative participle is not preceded by an antecedent subject, then the relative pronoun which is included in the relative participle must be the subject.

**manzinga koḍḍiti mleha haḷḷesi**

the man, *who* bought the rice, went away

**manaa pelli ājati āḍi nehāi**

the wife which I married is a good one

**mimaa parrati mleha wenḍe wātesi**

the man who searched for you, returned.

6. When a relative participle is not preceded by an object, but subject, the relative pronoun, which is included in the relative participle, must be an object.

**mīmbu rāziti pustakomi koḍḍitee**

the book which you have written I have bought

**nānu dosti illu riha hazze**

the house which I built fell down

**pokla ittiti guḍḍunga patomi**

the eggs, which the hen laid, we have received.

7. When a relative participle is preceded by a subject, the relative pronoun, which is included in the relative participle, is in English connected by some prepositions.

**mīmbu zarni tāju imbinai**

which is the place in which you were born ?

**nīnu bhūmi hitti raidinga shistu hihi-  
manzaneri ki ?**

do the ryots, to whom you gave the land, pay  
their tax ?

**nīnu trāju kinhakoḍḍiti pannija pēnka  
taane ki ?**

does the comb with which you comb your hair,  
brings out the lice ?

## THE NOUN SENTENCES.

### I. INTRODUCTORY.

1. The usual order to form a Kuvi sentence is subject, object and verb.

**ivasi kamma kēpitesi**

he did the work

2. Finite verb agrees with its subject in number and person.

**kokari gorringani metterī**

the boys grazed the sheep

**mrānu ākani dullhe**

the tree shook off the leaves

3. When the subject to the verb is a personal pronoun, it is often omitted.

**ē illuti dostee**

I built that house

4. When several subjects joined by a copulative conjunction have only one verb, this verb is put in the plural number.

**ro kokasi ro pōta anda wateri**

a boy and a girl came together

If any of those subjects are of the first person, the verb is put in the first person.

**nānue na kokarie hōtomi**

I and my boys started

If none of the subjects are of the first person, but any of them are in the second person, the verb is put in the second person

**mīmbue kūligattarie kamma nista āderi**

you and the coolies are lazy

If both the subject are of the third person, the verb is put in the third person.

**kūmastee, kūligattarie kamma nista  
āneri**

the peon and coolies are lazy

5. Every transitive verb requires an object, but when inanimate things, especially in the singular number, are spoken of, the form of the nominative case is generally used.

**nā tanzii wāmu innamu**

tell my father to come

**ē kōḍingani nehikihi meh'mu**

pasture those oxen well

**hōru engiwaha ro mranu tamu, koḷḷeka**

**mundangani kēpino**

climb the hill and bring a tree, we shall make  
some props.

## 2. INTERROGATIVE SENTENCES.

A question is generally formed by affixing **ki** to the verb.

**nī dādaī hātītiki ?**

have you called your elder brother ?

The affix **ki** must be omitted in the following cases.

1. When any interrogative sentence contains an interrogative pronoun or adverb.

**ēnaataki evanaī hātiti**

why did you call him ?

**imbaani kosomi ī kamma kepiti ?**

for whom did you do this work ?

2. When the affix **da, ka** is added to the verb.

**mī kamma kēpiterida ? ūe !**

have you done your work ? no !

**akke ami ! nī gaha mānite ka ? haāja !**

my girl ! did your wound heal ? yes, mother !

3. When the question refers to two or more objects, the second noun has no **ki**.

**evasi ninge tanziki, talli ?**

is this your father or mother ?

**ī pandu ninge kāwaliki, kahi ?**

do you want a fruit or not ?

4. The sign of a question is sometimes entirely omitted and the question shown by the tone only.

## 3. EMPHATIC SENTENCES.

In order to denote emphasis, some affixes are used.

1. The affix **ahi** is added to the noun.

**nānu ahi zōlitee**

I spoke

**nīnu ahi kēpalinzihi**

you shall do it

**tānu ahi hīkatesi**

he delivered it himself

2. The affix **guttee** is added to the personal noun.

**nā tanzi guttee hīkatesi**

my father himself went to give it

REMARK.—It is impossible to say :—**kōḍi guttee wāte**.

This would mean : (I will not pay any present for) the ox came itself (without your help).

3. The affix **e** is added to the noun.

**gorringa ae kōḍingee nange kāwale**

no sheep, I want oxen

**ījaska izzoe mannu, pangata hōu**

the women remain at home, they do not go out

When it is necessary to express both emphasis and a question, emphasis is expressed first and then **ki** is added.

**satteeki ?**

is it true ?

**nīnu embaa mestai ī gorreeki ?**

is this the sheep you have seen there ?

**nēzu mestasi ivasiiki ?**

is this the man who appeared then ?

#### 4. SENTENCES EXPRESSING DOUBT.

1. To denote any doubt the letter **ā** or **ki** is affixed, or both.

Thus, as :—

**ī takka evanaki hijali walle ? ī kokana-  
kiki ī pōtaki ?**

to whom shall I give this rupee ? to the boy or  
girl ?

**nangeki ? evanaki ? or nangekiā ? evana-  
kiā ?**

to me or to him ?

**mannesiā hilluusiā**

if he is or not

**evasi izzo mannesiā hilluusiā kanukodda-  
mu**

see if he is at home or not

2. The affix **ā** is often added to interrogatives and gives then an indefinite signification. Such words are generally used, where the word “some” occurs in English.

**evasi imbiā hazzesiā**

he may have gone somewhere

**imbariā nā hommu donga ōteri**

somebody has stolen my money.



3. The doubt in a sentence, as in the English if—is translated as :—

**osso hījunsiki hijuusiki nānu punnōo**

I do not know if he gives me medicine or not

**ēdi hanneki halleeki**

if she goes or not

**wāneki wāeki**

if he comes or not

4. Doubt is expressed by adding the affix **habu**.

**evasi hannesabu**

perhaps he comes

**hommu hitteshabu nānu punnōo**

if he has paid the amount, I do not know

### 5. HONORIFIC SENTENCES.

To show respect the plural forms **nga** or **ngo** or **ko** or **ā** are added to words. It is equal to the English word: sir or please.

**mĩmbu mā tānaki wie wāderikinga?**

are you coming to us tomorrow, Sir?

**haango**

yes, Sir

**mĩmbu baheteri nehiahi manzunga**

you all may be well

**hēndukō, wāduā!**

look there, Sir, come, Sir!

**nōmeri kājanengo, toppe wādunga**

I have fever, Sir, please come quick

## 6. INDIRECT INTERROGATIVE SENTENCES.

These sentences are formed by the affix **ā**.

**ī kōḍi eẓẓela hāteā nānu punnoo**

when the ox died I do not know

**imbini kamma kēpitiā westada**

what work have you done ? tell me

**wie imbia hazziā nīaraki weh'mu**

where you will go to-morrow, tell your people

**izzeka hommu ēniahi wahi manneā telhai**

how so much money comes, I don't know

## 7. CAUSAL AND CONDITIONAL SENTENCES.

These sentences are formed by **inzihi** (saying)

**evasi wie wānesi inzihi weẓẓee**

I heard he comes tomorrow

**evanaki hāree azzi manne inzihi bahe-  
tariki telhine**

all know that he is very afraid

**minge sājomi kēpii inzihi nānu westa-  
ateeki ?**

did I not tell you that I would help you ?

**hījaī inzihi hījaatesi**

saying I will give, he did not give

**ī mrānu tūn'ani inzihi westesi**

he told me not to cut the tree

**ī illu nīnu dosti inzihi nānu nammoo**

I do not believe that you built this house

## 8. COORDINATE SENTENCES.

These sentences are formed with **inzaha** or **inzihi**.

**nīnu wati inzaha, nāba wātesi inzaha,  
hauta hottesinzaha baheteri ahi  
klā'niti luṣa pērheri**

you come and my father came, the naidu came  
running; they all were driving the tiger.

**Ramuda wājali āḍuusi inzihi, Budha  
hatesinzihi, kōḍiti klā'ni kazzite inzihi  
weska wāha mazzeri**

They came to say that Ramudu could not come,  
and that Budha had died, and that a tiger  
had bitten an ox

9. REMARKS ON **inzihi**.

1. When several noun sentences terminated with **inzihi** are attached to each other, the last vowel of **inzihi** is lengthened or a short **e** is affixed.

**eyasi nehasinzihi, nehi ēḍu wessi man-  
nesinzihi bahetarai zīwukīnesinzihi  
nānu punzakodḍitee**

I discovered to know that that man is good  
and teaches wisdom and loves all

**evasi wie wānesinzihie, nehi harkunga  
ta'nesinzihie wezzee**

I heard he comes to morrow and brings nice  
things

2. When the verb **in** (say) is used instead of **weh'** (say), **inzihi** is generally omitted and **in** is joined by contraction to the preceding word.

**ī pustakomi ta'mu izzesi**

he told to bring the book

**ī kamma kēpaanizzesi**

he told me not to do this work

**tānu embaataki hallaatesinneri**

they tell me that he did not go there

3. Instead of **inzihi** very often **lehe** is used. But in these cases it is to be remarked, that the form with **lehe** usually expresses a certain degree of doubt.

**ī pustakomi nīnu ṛadiwitilehe weṛṛee**

I heard, that you have read this book

**nī pariksha hittilehe westesi**

he told me, that you passed your examination

**evani kokari nehi hillaalehe āku wāte**

there came a letter, that his children were not  
well

**ro wishomigatti rāṛu tanāi kazzitilehe**

**azzitulle hottatesi**

he came running (to us) fearing, that a poisonous snake had bitten him.

4. The word **inzihi** is used idiomatically to express reason.

**nehi hillaagattasinzihi osso hittee**

I gave medicine because he is sick

**kokari pota inzihi zārpitee**

they are children, therefore I excused them

**himbori hillaatasinzihi himborka hittee**

I gave him clothes because he had none

5. The two relative participles (**inni** and **izzi**) of the verb **in** are used, where in English the word called is used.

**Ramuda inni barika**

the village servant called Ramudu

**kushtu inni dukha**

the illness called leprosy

**gauri izzi pota**

the girl called Gaura

**hāte izzi pota nīdeemanne**

the girl, which was pronounced dead, is living

6. The words **inni** and **izzi** are also used idiomatically to attach a sentence to a noun to give an explanation to it.

**hānomi inni azzitaki hottomi**

we went away because of fear to die

**tange hāree zītomi wāne inzihi blājuti  
mannesi**

he is with strength (powerful) because he gets much salary

7. The words **inni**, **izzī**, are also compounds with **hāḍa** (word) to express a special force.

**evasi hīnesizzī hāḍa koḍḍe warraie**

he promised to give, but it is useless

8. The verbal nouns **innai**, and **izzai** are idiomatically used as follows :—

**beibili innai paramushesa zōkodi**

the Bible which is called God's word

**Gauru innai īdie**

this woman which is called Gauri

**Ramasāgromi izzai kazza banda Salurita manne**

the big tank called Ramasagara is at Salur

9. The word **izzīhe** is very often attached with **ēnaa**, as **ēnaa izzīhe**, and has then the meaning of :—  
as any one says, as follows, it means,—

**talīta kūmi izzīhe īzati' ningamu inzihi**

**Iēsu Kristu westesi**

jesus Christ said talitha kumi, which means :  
little one, sit up.

**ōḍu wātati westai enaa izzīhe :**

when the king came he spoke as follows :

**ro koheesi inzatai enaa izzīhe :—koska,**

**guḍḍunga bogda gorri tatsihi wāpariko**

the peon said as follows :—you may bring  
fowl's eggs and a ram

10. The meaning of **izzihe ēnai** is, it means—

**pāpomi izzihe ēnai?**

what means sin?

**satta izzihe ēnai?**

what is truth?

11. The word **izzihe** is sometimes shortened into

**ze** (it means), Telugu **ఐం ఐ**.

**lekkoze hāgu hukkanga mannu lōkize**

**bhumi manne**

above it means there are clouds and stars,

below it means there is the earth

## 6

### ADVERBIAL SENTENCES.

All sentences which occupy the position of an adverb are called adverbial sentences. Certain verbal affixes as **lehe, ati**, etc., are added.

**nānu westilehe imbaasi kamma kēpa-  
atesi**

nobody did the work as I had sold

**nānu wātati ninge telheeki?**

do you not know when I came?

**nānu osso hittati ninu wāati**

you did not come, when I gave medicine

## 1. ADVERBIAL SENTENCES EXPRESSING CONDITIONS.

These sentences are formed by affixing certain verbal affixes expressing condition, as : **he, eḍala, purre.**

**dostati kamma kēpaatipurre kūli hījooda**

if you do not do the work, which is shown, I  
shall pay no cooly hire

**nange kūli hījadihe wāī, hījaatīhe wāo**

if you give me cooly hire, I shall come ; if you  
do not give, I will not come

**nānu wāī iẓzihe, enaataki nammuudi**

if I tell you I am coming, why do you not  
believe ?

**nīnu hātiedala māmbu ēni ānomi**

if you die what will become of us ?

REMARK 1.—The affix **lehe iẓzihe** is very often used  
to express a conditional sentence.

**hommu mannilehe iẓzihe**

is equal to :

**hommu mazzihe**

if I had money

**nīnu wānilehe iẓzihe nī sangati he'no**

if you come I shall attend to your business

**Kuvi bhaha nehiahi zapinilehe iẓzihe**

**ninge rāha**

if you learn Kuvi well, you will have joy



REMARK 2.—In ordinary conversation the affix **he** is very frequently used, as :—

**nānu embaa wātihe wezzesi, wezzihe  
evasi hātatesi, hātatihe evasi littesi,  
littihe ēdi wāhi ritti, rittihe evasi tam-  
pitesi, tampitihe ēdi ēdani doste, etc., etc.**

when I came there he asked me, when he asked  
he called, when he called, that man wept,  
when he wept, that woman came, when she  
came, he was quiet, when he was quiet, she  
showed that, etc., etc.

## 2. ADVERBIAL SENTENCES EXPRESSING A CAUSE.

1. These sentences are formed by affixing certain verbal affixes expressing cause, as **aki**.

**nīnu hazzaki nehi ātesi**

because you went, therefore he got well

**pīju wātaki hizidi āte**

it got cool because it rained

**doho kēpitaki wētatee**

I beat him because he did a fault

**nīnu hommu astaki, evasi hātalie nīnu  
āstaki mīmbu riateri hōteri**

as you have taken the money and as you were  
answering when they were crying, so you  
both went (to jail).

2. The words **zakke, moddi, wa, samma**, when affixed to a passed or negative relative participle, conveys the force of the English word although, not even.

**nānu hommū hittizakke kamma kēpaatesi**

although I gave money they did not do their work

**osso uttizakke nehi āatesi**

although he took medicine, he did not get well

**pīju wātizakke hizidi āate**

although it rained, it was not cool

**wāhu ātimoddi randa hillee**

although I work hard, I have no rice

**evasi barita wātiwa zītomi hīatesi**

although he went to school, he paid no fees

**ezzora bēde hatitiwa wenzaati**

although I called so many times, you did not hear

**bahateri hottatusteri roosi moddi manna anaha**

all went away not even one remaining

**hizzu ganda moddi hillaate**

there was not even the smell of fire

3. These forms are also used, where in English the expression,—whether—or not,—is used.

**nīnu hittiwa rondie, hiattiwa rondie**

it is the same whether you give or not

**rīstiwa rih'atiwa ēnizakke hījanesi**

he will give you, whether you ask or not

4. The word **lakka** (therefore) is used in causal sentences, as :—

**ninge nōmeri lakka hunzamanna**

you have fever, therefore lay down

**paramusheesi nanaa hēndi manzanesi**

**lakka azzi hillee**

God sees me, therefore there is no fear

### 3

#### THE NEGATIVE OR PRIVATIVE CONDITIONAL.

Sentences of this kind are formed by the conditional form **he**, which gets changed into **hie**, followed by **gāni**; or by **dehe**, followed by **gāni** or **samma**.

**ī kamma nīnu kēpitihie gāni ninge kūli  
hījoo**

or: **ī kamma nīnu kēpitiedehe samma kūli  
hijoo**

If you do not do this work, I will not pay cooly hire.

**mīmbū wāhu ātiedehe gāni rānda pānu-  
uteri**

unless you work hard, you will get no rice

**nange hiṣṣu hījatiedehe (hījatihie) gāni**  
**(samma) wazzali āḍoo**

unless you give me fire, I cannot cook

**nange hiṣṣu hījati gāni ēju hillau, lakka**  
**ēju hījatiedehe mliu**

you gave fire, but no water, therefore unless  
 you give water, it is of no use

## 4

## ADVERBIAL SENTENCES EXPRESSING PURPOSE.

These sentences are formed :

1. By using the dative case of the verbal noun—

**kēpinanaki ninaa paṇḍitee, ēdaju kēpi-**  
**tanaki kūli hiini**

I sent you to do it, afterwards I shall give cooly  
 hire for the work done

**wie hannanaki zōlkiadu**

talk it over, to go tomorrow

**mātulle hannanaki nehikihi weh'du**

tell them well to go with us

2. By using the special verbal infinitive ending in **li**.

**evasi kamma mrihali hōtesi**

he went to learn the business

**ro hērukammagattanaki lujali, itki pēr-**  
**hali, biṣanga mattali, tonunga triṣali,**  
**īleti kammanga mannu**

a farmer has to plough, to weed, to sow and to  
 pull a brush over it

3. By using affixes as **kōsomi, uppara—**

**patka kōni kōsomi mrānu engitesi**

he climbed the tree to pluck fruits

**ē nāto rē'ni uppara haẓzeri**

they went to live in that town.

**imbāa manzali kōsomi wātee**

I came to stay here

4. By using the affix **inzihi**

**imbāa manzalinzihi wātesi—**

he came to stay here

**batkalinzihi wātesi**

he came to live

5. The affix **lehe** may be used in some phrases, but it is chiefly used as a comparative—

**ē kamma nehikihi kēpinilehe weh'du**

tell them to do that work carefully

**evasi nī dōru rāẓinilehe inna**

tell him to write your name

but:—**nānu kēpinilehe nīnu kēpamu**

as I do, so you shall do

6. The verbal participle pres. is used to express a purpose—

**ī hommu itti haẓzesi**

he went to put this money

**ē kamma kēpi haẓzeri**

they went to do that work

REMARK 1.—It must be remarked, that not all finite verbs can be used with the verbal participle.

REMARK 2.—It must be remembered, that verbal participle past would give a very different meaning.

**i hommu itta haṣṣesi**

after he had put the money, he went

**ē kamma kēpa haṣṣesi**

after he had done the work, he went

7. The affix **rētu** and its negative form **arētu** is used to express a purpose or consequence—

**nānu wehenirētu, hannirētu, zōlinirētu,  
mehenirētu, ē gānga wennirētu hazza  
wāi**

I have come as I told, as I went, as I spoke, as  
I saw, as I heard those words

**hēḍa arētu evanāi shiksha kījateē**

I punished him, that he should not get spoiled

**nīnu wāaretu ēnaa kījāi**

what can I do, that you are not coming

**ninge wāhu wāaretu nānu dēkitee**

I carried it that you should have no trouble

8. Very commonly the imperative form is used to express a purpose —

**kēpamu hōtane**

I intend to do

**mrāka uhamu inzihi nange onputa rījate**

I remembered, that I should plant trees

## 5

## ADVERBIAL SENTENCES EXPRESSING CONSEQUENCE.

These sentences are formed by adding the affix **lehe** to the verbal noun.

**kommo kandi diha hannilehe gāli wēza tuste**

the wind blew so, that the big and small branches broke

**uzedi ānilehe lēnzu hōte**

the moon arose to give light

## 6

## ADVERBIAL SENTENCES EXPRESSING MANNER.

1. Sentences expressing agreement and similarity.

The affixes **lehe**, **tīruti** or **tīruti lehe** are added to the verb.

**mīmbu westilehe kēpi mannomi**

we are doing as you told us

**wēḍa uzedi hīnilehe imbini harku līnzee**

so much light as the sun gives, no other thing lightens (nothing gives as much light as the sun).

**mī ishtomi ānilehe onpadu**

think as you like

**tanu onpitilehe āte**

it happened as he thought

**tanu westi tīruti (lehe) kēpitesi**

he did as he said

2. Sentences expressing proportion.

The affix **koldi** is used, added to a present or past relative participle.

**pīju rīnikoldi nēla āne**

in proportion as the rain fell, the crop grows

**ī rāziharāki hommu hīnikoldi pih'wri**

in proportion as you give to these country  
people, they do not leave you

**mīmbu kamma kēpinikoldi kūli hījāi**

in accordance to your work I shall pay

7

ADVERBIAL SENTENCES EXPRESSING TIME OR CONDITION.

In such sentences a large number of affixes is used.

1. The affixes **tolli**, **mazzatie**, **mazzati tollie** are added to the negative verbal participle and means before.

**nīnu wāanaha tollie nānu wātee**

I came before you came

**mānekanga zarna āamaz̄zati zīwed̄kani**  
**paramusheesi zarnikittesi**

God created animals before he created men

**nānu rēamaz̄zati tollie illu dosa maz̄zeri**  
they had built the house before I entered



2. The affix **lie** is added to an infinitive and means :

as soon as—

**nānu hazzalie nā tanzi wātesi**

as soon as I went, my father came

**evasi tākalie, hottalie, rījalie nānu  
messalie daggiri wājalie, sājomi kēpa-  
lie evasi ningitesi**

as soon as he walked, as soon as he ran, as  
soon as he felt, as soon as I saw it, as soon  
as I came near, and as soon as I helped him,  
he arose

3. The affixes **wentee, entee, tatsonomie  
tōrḍee** are added to the positive present or past parti-  
ciples, and mean : directly or the moment that--

**nānu osso hitti wentee nehi ātesi**

he got well directly after I gave medicine

**wēḍa hōti tatsonomie uzedi āne**

the moment the sun rises, it gets light

**nī kamma kēpiti tōrḍee kūli hījai**

I shall pay you directly you have done your  
work

4. The affixes **ati samemita, patunuta** are  
added to the relative participles and mean :—when

**nīnu barita hannati (hazzati) mestatee**

I saw you, when you went to school

**māmbu ṣaḍiwini patunuta imbaari wāa-  
peri**

when we are reading, nobody shall come

**ī mrānu rīni samenita ēnaari hillaateri**

nobody was there when the tree fell

**evasi hanni samemita hāra zāna tani-  
tulle kūḍa hōṣa haṣṣeri**

many people went with him when he went.

REMARK.—The word **patunuta** may be translated by  
the Telugu word పఠుట.

5. The words **mannati**, **mazṣati** are added to  
verbal participles and have the same meaning.

**nānu ī kamma kepihi mannati trāju pīsa  
lunzate**

when I did this work I got a headache

**trāka pīsa lunza mazṣati kamma kēpali  
āḍaatee**

when I had a headache I could not work

**nānu wāa mannati or wāanaha mannati**  
when I do not come

6. The affixes **atihallehe**, **mannati hallehe** are  
added to verbal participles and mean : whenever

**mīmbu ēḍani tiṣati hallehe nanaa on-  
padu**

whenever you eat this, remember me

**kokarai mestatihallehe pusponi westee**  
 whenever I saw boys I related them a story  
**pīju rīhi mannatihallehe hizidi āne**  
 whenever it rains, it gets cool

7. The affix **nani** may be used and has the meaning: when

**nā mrīka wātinani nānge hāra rāha**  
**hōtane**  
 when my sons came I had much joy

8. The affixes **tānatie**, **nēzutie** are added to past participles and mean:—since, from the time that.

**nānu osso utti tānatie bandi pīsa pistate**  
 since I took medicine my stomach ache is gone  
**evasi wāti nēzutie pīju rīhi manne**  
 since he came it is raining

9. The affix **embatie** may be used in the same meaning, but it is always added to a personal verb.

**mīmbu hommu hitteri embatie mī raid-**  
**ingatomi ātomi**  
 since you gave money we became your ryots

10. The affixes **pateka**, **dāka** are added to a relative participle and mean: till, by the time, that as long as.

**evasi wende wāni pateka ī izzo rēza-**  
**manna**  
 stay in this house till he comes back

**anderi ānidāka nī kamma kēpa**

work till it gets dark

11. The affixes **ḍāju, zēzo** are added to relative participles and mean : after, after that.

**mītulle zōlki ātidāju kamma hījaiki  
hījooki westai**

after I have spoken with you, I shall tell you,  
if I will give you work or not

**māne hazzi zēzo donganga hōteri**  
after people went away, thieves came

**evari wāti ḍāju zinnikinova**  
let us see, after they have come

12. The affix **ezzeka** is added to relative participles and means—as far as, as much as.

**evasi weh'eni ezzeka māro tā'no**  
let us bring as much as he told

**tānu manni ezzeka behetari nehi ahi  
mazzeri**

as long as he was there, they all behaved well.

**ninge telha manni ezzeka evaraki bōdha  
kēpamu**

teach them as far as you know

Similar to these adverbial sentences expressing time, three phrases to express time must be learned.

1. **nā trāka pīsa tīnī ganta patēka āte**  
for three hours I have had a headache

2. **tānu wāti tīnī dinati īvasi hazzesi**  
he went three days after he came
3. **ōḍe rīnite wānesi**  
still two days and he will come

REMARK.—In the two last cases the dative case may be used too.

#### 8. ADVERBIAL SENTENCES EXPRESSING RESTRICTION.

These sentences are formed by adding **gāni, warre, samma** to the ruling verb.

**evasi rānda hījatesi gāni panzaatee**

he gave me rice, but I was not satisfied

**evasi mrānuti tūnhesi warre rondi ezzeka  
kihi tūnh'atesi**

he cut the tree, but did not cut evenly or  
straight

#### 7.

### VERBAL TENSES.

1. The progressive present and past tenses.

Those tenses are always used in reference to something regarded as actually taking place at a permanent period.

**evari tōta kamma kēpi manneri**

they are doing garden work

**evari tolī tōta kamma kēpa manneri**

they were formerly doing garden work

**imbati umbataki haẓzi mai**

I am going from here to there

**imbati umbataki nānu purwomi haẓza  
mai**

I was formerly going from here to there

This tense may be used of a future action too.

**saluritaki wīe māmbu haẓzi mannomi**

we are going tomorrow to Salur

2. The habitual present and future tense.

This tense is used to express habit or custom.

**himborka imbia huzzineri?**

where do they weave clothes?

**neska mukhnu**

dogs bark

**ī neska mukh'u**

these dogs do not bark

**wīe ī mrānu tūnomi**

we shall cut the tree to-morrow

3. The past tense.

This tense is used to express past time. There is only one form for the past tense, and therefore Kuvi differs in this way from Telugu, which has two forms, as

కొట్టినాను and కొట్టితిని.

**evasi hāreka hommu kakuligattaraki  
hittesi**

he gave much money to the poor

**evasi nange hommu hījatesi**

he gave me money

**īdi tani mrīeni uppara litte**

she wept for her son

#### 4. The verb **man**.

This verb has sometimes the meaning of the English verb to have or to possess. It is then used with the dative.

**nange talli tanziska manneri**

I have parents

**minge nehi illu manneki ?**

have you a nice house ?

**evanaki bhumi zāga hillee**

he possesses no fields

**ninge onputa manzaneki nēzutai ?**

to you remember the matter of that day ?

REMARK 1.—In positive sentences of this kind the verb is sometimes omitted.

**ninge eẓzora zāna mrīka ?**

how many sons have you ?

REMARK 2.—When in English the verb to be is placed between the subject and an adjective, **man** is omitted in positive sentences.

**evasi heo telhinasi**

he is very wise

**īdi nāai**

she is my wife

**īdi mīai**

this is your wife

**hūdi hūarai**

that woman there is theirs

**evasi nehasi ae (ausi)**

he is not good

**nī kamma nehai ae**

your work is not good

**ī mranu ōzitai ae**

this tree is not nice

**evari hāree batkitaeri**

they are very rich ones

**mā ōḍu nehasi**

our king is a good one

**ē pūnga kaḍlinga**

those flowers are red

REMARK 3.—The verb **man**, when it is the copula, and is placed in English between subject and a noun, in Kuvi no verb is used in the positive, but added in the negative.

**evasi na kuligattasi**

this is my cooly

**ivari nāari āuri**

these are not mine (people)



REMARK 4.—The verb **man** (be) preceded by **ahi** or **aha** is used impersonally.

**tākali hāree wāhu āha manne**

it is very troublesome to walk

**ninge bandi pīsa āhi manne ki**

have you stomach ache

**nīnzu hāree kāka aha manne**

it is very not do-day

**nā angaki hāree kāka aha manzane**

my body is very hot (feverish)

## 5. Changes in the Predicate.

When the predicate consists of a noun and the subject is a pronoun of the first or second person, the noun in the predicate is to be changed as follows :—

1. When the subject is **nānu**, the termination of the nanu in the predicate is **tee**.

**nānu tanzitee** I am a father

**nānu mrīenitee** I am a son

or **nānu mrīenatee** I am a son

„ **kazzanatee** } I am the great one  
**kazzatee**

„ **tangitee** } I am the younger sister  
**tanginatee**

**nānatee** I am the elder sister

„ **māngatee** I am a daughter

2. When the subject is **nīnu**, the termination of noun is in the predicate is **ti**.

<b>nīnu tanziti</b>	you are a father
„ <b>kokati</b>	„ „ a boy
„ <b>pōtati</b>	„ „ a girl
„ <b>māati</b>	„ „ of our people
„ <b>mābati</b>	„ „ our father
„ <b>mājati</b>	„ „ our mother

3. When the subject is **māmbu**, the termination of the noun in the predicate is **tomi**.

<b>māmbu kāmmagattatomi</b>	we are workmen
<b>māmbu kokatomi</b>	we are boys
<b>māmbu</b> { <b>tanzitomi</b> <b>tazingtomi</b> }	we are fathers
<b>māmbu nehatomi</b>	we are good people

4. When the subject is **māro**, the termination of the noun in the predicate is **tohi**.

<b>māro iaskatohi</b>	we are females
<b>māro kuvingtohi</b>	we are Khonds
<b>māro nehatohi</b>	we are good people

5. When the subject is **mīmbu**, the termination of the noun in the predicate is **teri**.

<b>mīmbu blāju gattateri</b>	you are strong ones
„ <b>papu gattateri</b>	you are sinners
„ <b>kōḍi lehetateri</b>	you are like an ox

REMARK.—The negative of all the above forms is expressed by adding the negative verbal forms of the verb **ā** (become).

**nānu kammgattatee aoni**      or    **ae**

I am no workman

**nīnu nehati audi**      or    **ae**

you are not a good person

**māmbu kokatomi aomi**      or    **ae**

we are no boys

**māro hannatohi aohi**      or    **ae**

we are no going away ones

(we are not persons, who go away)

**mīmbu hīnateri auderi**      or    **ae**

you are no givers

## 6. Difference between **manna anaha** and **hilla-anaha**.

The word **manna anaha** generally has the sense of staying, stopping; the word **hilla anaha** has the seuse of being, existing, possessing.

**ivasi hommu hilla anaha imbaa manna  
anaha hazzesi**

he, having no money, not staying here, went  
away

**nīnzu zurunga hilla anaha mannomi**

we are staying without food

**tānzi manassu hilla aki hazṛesi**

as the father did not like it, he want away

**nānu manna aki evasi nange hello hīja-  
tesi**

he ordered me not to stay

**ossotaki manna anaha izzo hazṛee**

I went home not staying for medicine

**osso hilla anaha izzo hazṛee**

I went home as there was no medicine

DIFFERENCE BETWEEN **mannaa** and **hillaa**.

As above already mentioned, so here, **mannaa** is used in the sense of stopping, staying, but **hillaa** in the sense of being, existing.

**rēl bandita mannaa mlehanga lōiteri**

the people, who were not in the railway, re-  
mained

**ē tōtata hillaa patka nānu ēnataa tai**

how can I bring fruits, when they are not in the  
garden

**ē nāto nānu mannaa illu imbinai hillee**

there is no house in town in which I have not  
been

**nānu wāni pateka mannaa kokaraī nānu  
siksha kēpii**

I shall punish the boys who do not stay till I  
come

Sometimes **hillaa** is used in those sentences which express an habitual sense.

**barita hillaa kokari hēḍineri**

boys who are not at school, get spoiled

but : **barita nīnzu mannaa kokari hallehe**  
**wēitihe shiksha aneri**

The boys who are not (but usually they are coming to school) in the school to-day will be punished tomorrow morning

**nānu mannaa samemi hēndihi izzo hoḍga**  
**wāteri**

looking for the moment when I would not be there, they went into the house

In the same way **mannaa** or **hillaa** are equally used in sentences as :—

**nammakomi ahi mannaa gattaraki randa**  
**hillee**

or : **nammakomi ahi hillaa gattaraki randa**  
**hillee**

faithless men have nothing to eat

**kanka mannaa gattaraki dāna hīmu**

or : **kanka hillaa gattaraki dāna hīmu**

give to men, who (have no eyes) are blind.

DIFFERENCE BETWEEN **ā** AND **hil**.

The word **ā** expresses always a quality, but **hil** a quantity in a negative sense.

**evasi nehasi ae**

he is not a good man

**māmbu kuvingatomi aomi**

we are no Khonds

**imbaa doso zāna hilluuri**

there are not ten persons here

**ī illu nehai ae**

this house is not nice

**ī illu nehi hillee**

this house is not nice

**evani nōmeri pisteki ? ae ! pissa hillee**

has his fever gone ?      No ! it is not gone

**embaa doso zāna kokari manneriki ?**

are there ten boys ?

**ae ! hilluuri**

no ! they are not

**nānu nehi hilloo**

I am not well

**nānu izzo mannoo**

or : **nānu izzo hilloo**

I am not at home

## 7. THE USE OF PRONOMINAL AFFIXES.

Some pronominal affixes are used as predicate, where in English the verb to be is the copula.

The negative is expressed by adding the verb *āe*.

**ī mrānu enilehetai**

what kind of tree is this ?

**nā himborka opunaī au**

my clothes are not white ones

**ī patka laknaī**

these fruits are sweet ones

**mīmbu imbini natotateri ?**

what village people are you ?

**māmbu Saluritatomī**

we are Salur people

**evari imbatari auri**

these are not from here

**ī pūju eni wānatai ?**

this flower is of what colour ?

**hīnga wānatai**

it is of a yellow colour

These affixes are frequently used to express comparative and superlative degrees of comparison.

**ēju kiha kassa kazaitai**

blood is thicker than water

**tubbi kiha kla'ni karbigattai**

the tiger is more powerful than a leopard

**ī mānzinga kiha ē manzinga nehai**

this rice is better than that

**i kokari lōni īvasi laggeetasi**

among these boys this is the worst

**ī laggeetari lōni ivasi hāree laggeetasi**

he is the worst of the badones

These affixes are also used to express possession.

Thus :—

**ī himborī imbaanai ?**

to whom belongs this cloth ?

**ī raidinga nāari**

these ryots are mine

**ī dōkanga nāwai, ēwi mīwai au**

these pots are mine, these are not yours

**ī badga Ramudāwai**

these sticks belong to Ramudu

**ī hommu nā tōnewai**

this money is my friend's

**ī illu Martinwai**

this house belongs to Martin

**ēdi nādi, nīdi, ēvanai } mādi, mīdi, { evarai**  
**evaniwai } evariwai**

this is mine, thine, his,                      ours, yours,    theirs

**evaskawai**

this belongs to them (fem. or neutr.)



These affixes are sometimes affixed to postpositions.

**ī bomma nā gaḍilonitai ae**

this picture is not from my room

**ī pīnanga nā illu lekkotai au**

these tiles are not those upon my house

**nā hāla lōnitai, nēhai gōḍanga**

the horses in my stable are good ones

**nī dalli lonitai ēni patka ?**

in your basket, what fruits are there ?

**nī kējutai ēnai**

**nī muttitai ēnai**

} what is that in your  
} hand ?

## 8.

### FORMATION OF COMPOSITE NOUNS.

1. As already mentioned before, a class of composite nouns is formed by adding the pronominal affixes **asi, esi, asi, ari, ai, ai aska**.

These pronominal affixes may also be affixed to any of the relative participles.

Thus :—

**kēpi manni** — **kepi mannasi** = he who does

**kēpini** — **kēpinasi** = he who does

**kēpiti** — **kēpitasi** = he who did

**kēpaa** — **kēpaatasi** = he who does (did)

not

REMARK.—There is a slight difference between **kēpa-  
atasi** and **kēpaagattasi**. The first  
means a man, neglected his work for a  
certain time, but the latter means a man,  
who is habitually lazy.

**ivasi kēpaagattasi nista bīja aha man-  
nesi**

he is a man, who does not work, a lazy man

Each composite noun can again be compound with  
the verbal form **wai**, which means: it is, there are, it  
belongs.

**ī illu dohonani wai**

this house belongs to him who built it

**ī patka kodditaniwai**

these fruits belong to them, who bought them

**ī illu nehaniwai**

this house belongs to a good man

**ē bhumi kazzaniwai**

that field belongs to a great man

REMARK.—A noun must be used instead of the verbal  
form **wai**, if this stands in the masculine or  
feminine gender.

**ī kokari illu dohonani mrīka**

these boys are sons of the man who built the  
house

**ī pōtanga imbatī wātani māska**

these girls are daughters of the man who came  
from there

**ī mrīka nehani mrīka**

these sons belong to a good man

1. Idiomatic use of composite nouns formed from positive indefinite relative participles.

In such sentences the composite noun always occupies the position of the last word and can be conjugated.

**māmbu tolli ē gāḍata mannatomi**

we were formerly staying in that town

**māro pāpomi kēpinatohi**

we are sinners

**mīmbu evanaki sājomi kepinateriki,  
auderi?**

used you to help him or not?

**ī barita hāra zāna mannari**

there are usually many persons in this school

**mā kōḍinga hālata mannaī**

our oxen are usually in the stable

**nīnu evanaki kūli hīnatiki?**

used you to pay him cooly?

2. Composite nouns formed from relative participles.

**ē wānasi Latchigeeki**

or : **e wāni Latchiga ivasieki**

is the man who comes there, Lakshmudu?

**mĩmbu kēpinai ēni kamma ?**

or : **mĩmbu kēpini kamma ēnai ?**  
what is the work you are doing ?

**mĩmbu rāṇinai Telugu pustakomiki ? Kuvi  
pustakomi ?**

or : **mĩmbu rāṇini pustakomi Teluguki, Kuvi ?**  
is the book which you are writing Telugu or  
Kuvi ?

**nĩnu tinnai manzingaki ?**

or : **nĩnu tinni manzinga iwieki ?**  
is that what you are eating, rice ?  
(is it rice, what you are eating)

**imbataki wānasi nehi hauteeki ?**

or **imbataki wāni hunta nehasieki ?**  
is the nayudu, who came there, a good man ?

The positive verbal noun of the second form is sometimes used, where the future tense might be used.

**nānu kēpinai ēnai ?**

what shall I do ?

**ē kokaraki zāpnai ēnikihi ?**

how shall I teach those boys

**ē nāto hannai imbini zīju ?**

which is the way to that town ?

## SUBORDINATE SENTENCES.

A negative progressive tense may be formed by the adding of **hillee** to the verbal noun.

**nānu ī kamma kēpinai hillee**

I am not doing this work

**nānu embaa wānai hillee**

I am not coming there

Sentences of this kind are formed by affixing **ā** to the verb. These sentences correspond then to such English sentences as contain the word: whoever, whatever, whosoever, etc.

**imbaasi ī kamma kēpuusiā shikshinsii**

whosoever does not do this work, I will punish

**imbaasi nā ishtomilehe kēpinesiā zīwukii**

whosoever does according to my will, I love

**imbini kōju anga aha manneā ēdani  
kodḍii**

whichever fowl is fat, I will buy

When the subordinate sentence is put first, an English correlative sentence is expressed.

Thus :—

**sājomi imbaaraki kawaleā mazzo wāpari**

whoever want help, let them come to our house

The use of **imbaasi** in these subordinate sentences is as follows :—

**ē kokarilōni hāree hoonasi imbaasiā  
bahumānōmi pa'nesi**

whichever of these boys runs well, receives a  
prize

**ē kōḍingalōni nehāi imbinaiā ēdani koḍ-  
ḍadu**

buy of those oxen, whichever is good

The word **ātiwa** is often idiomatically affixed to the pronoun **imbaasi**.

Thus :—

**zāḍata imbaasātiwa lōnesiā evanaki  
klā'ni azzi**

whoever remains in the forest has fear of a  
tiger

The word **imbini** in these subordinate sentences is used as follows :—

**imbini mleha ī osso unnesiā evasi hānesi**  
whichever takes that medicine, will die

**imbini walka tē'nuā, etkee itta**  
whichever stones are strong, put aside

The word **ezzora** in these sentences is used as follows :—

**ezzora zāna manneriā bahētaraki kuli  
hīmu**

as many as are there, give coolly to all

**ezzora zāna osso utteriā nehi āteri**

as many as have taken medicine, got well

**ezzora zānataki westeeā bahē wāteri**

as many as I told, all came

**ezzora pustakomika ninge akkaraā ezzekee**

**hījaī**

as many books as you need, I will give

The words **ezzeke**, **ēnilehetai**, etc., in these sentences are used as follows :—

**ezzeke kūli ninge wānaiā ezzekee hījaī**

as much cooly hire as you have to get, I will

pay

**nange ezzeke hījaneriā evanaki ezzekee**

**hīdu**

give them as much as they give me

**nā nāju ēnilehetaiā ēdāni ēlie kīdu**

make your town as mine

**ezzeke gadḍu kamma kideriā izzekee la-**

**bhomi**

as much as you work, so much profit

**nānu ezzele waiā (wāiniā) appuḍi westai**

I shall tell when I come

**mīmbu nange ēnileheti zīwu kījaderiā**

**ezzekee evaraki zakke kīdu**

love them as much as you love me

**īdāni karīdi ezzekeā wēnna**

ask what the price of it is

REFERENCE TO THE AFFIX **habu**.

Some examples will show the difference between **habu** (perhaps) and **ā**.

**evasi hātesī habu kanukoddamu**

perhaps he died, enquire

**pīju wāne habu inzihi mokonga uwhitee**

perhaps rain may come, therefore I planted  
plants

**nā tōnesi wānesi habu inzihi rānda**

**wazzi kittee**

perhaps my friend comes, therefore I cooked  
rice

**ī mrānu riha hanne habu zāgrata ahi**

**manna**

be careful, perhaps the tree may fall down

**evasi hunsimannesī habu nikha he'emu**

perhaps he is sleeping, see if he is awake or  
not

---

 10.

## MISCELLANEOUS INFORMATIONS.

## I.

## ON GIVING AN ANSWER.

1. If a question is put with a noun, the answer is generally given by repeating the noun.

**ivasi panteesiki? hao panteesi**

is he a Panta Brahmin? Yes



2. If a question is put with a verb, the answer is generally given by repeating the verb.

**ī kamma kēpitiki? ae kēpa hilloo**

have you done the work? I have not done it

**wāneriki? hao, wāneri, ae wāuri**

are you coming? Yes, they are coming; no, they are not coming

3. The following idiomatic answers must be noticed :—

A. **ē hōru mestiki?**

have you seen that hill?

B. **nānu ae, evasi mestesi**

not I, (but) he saw it

A. **nī tanzi imbanāi hātitesi?**

whom did your father call?

B. **nanaa ae, ē kokaraī**

not me, (but) those boys

## II.

### ON BLESSING AND CURSING.

To express such sentences, the imperative, or infinitive tenses are used.

**ninge sukhomi mannapeko**

may you be happy

**ninge sājomi āpeko**

may you get help

**nīnu nehi ādima, manzima**

may you get well, be well

**mlenga hazzima**

may you perish

**bossomahi hallamu, (hazzima)**

may you perish

### III.

#### ON GREETING.

When greeting the Khond puts one hand near his face, (not to his forehead as the Telugu does) and uses the word **zohora** at the occasion of coming or going.

This word is mostly shortened into **zora** and always compound with **āba** or **īja** (father or mother).

**zoraba**

Salam, Sir

**zoraja**

Salam, Madam

**zohoraba**

is used, if the addressed is standing at some distance, or if a request is made

**ninge sāta bēḍe zohoroba, hījamu**

seven times supplications, please give me

## IV.

## ON SOME AFFIXES.

1. THE AFFIX **leka**.

This word has the meaning of the English affix full and is used as follows :

**dalleka patka tamū**, or **dalliti patka**

bring a basket full of fruits or the fruits of the  
basket

**dalleka lekka patomi**

we received at the rate of a basket

2. THE AFFIX **ezzeka**.

This word denotes size or greatness and is changeable according to the noun connected with it.

**Jerichoti kōḍanga hōru ezzeka plī'nu**

the walls of Jericho were as high as hills

**ī kōju guḍḍu āswa guḍḍu ezzai**

this fowl's egg is as big as a duck's egg

**nī kanka kōḍru kanka ezzaī**

your eyes are as big as those of a buffalow

**nī ezzari westehe wennuudiki?**

if such great men as you talk, will you not hear?

**Gōliatu ro kazza mrānu ezzeka plīza**

**mazzesi**

Goliath was as big as a big tree

3. THE AFFIX **kōde**.

This word denotes a restriction and stands mostly after the word **inzihi**. It means : although, even, but.

**evasi wānesinzihi kōde nammoo**

I do not even believe, that he will come

**nā kūli nenze hījaīnzatesi kōde hījaatesi**

he promised me full cooly hire but did not give  
it

**zaḍuwu mrīstai inzatesi koḍē mrīstaatesi**

he promised to teach reading, but did not teach

**ūṇa ūṇa kammā kēpaminzatesi kōde**

**kēpaatesi**

although he was told to do such little work, he  
did not do it

**pāsa takka hījaīnzatesi kōde Ramuda**

**wirpatesi**

he promised to pay five Rupees, but Ramudu  
spoiled it

but : **nā kēju perhi kōde ninge hījoo**

my hand even lifting (swearing) I do not give

4. THE AFFIX **maha**.

This word expresses a doubt and can be translated into English with :—which ever, might be.

**ēnaa mahā westa da**

which might it be, tell me

**ēnaa mahā bāna ātee**

which it was, I have forgotten

5. THE AFFIXES **ānehabu**, **ātehabu**, **esse**.

These words commonly added to the verbal noun or a personal verbal noun, mean :—I suppose.

**evasi wānai ānehabu**

I suppose he comes

**evasi hittai ātehabu**

I suppose, he gave

**evasi wānasi esse**

I think he comes

**ē kōḍi hātai ātehabu**

or **ē kōḍi hāte habu**

I suppose that ox died

**ē kokari hottari āteri habu**

or **ē kokari hotteri habu**

or **ē kokari hottari esse**

or **ē kokari hottai ātehabu**

I suppose those boys ran away

**na mrīesi gelhitasī ātesī habu**

or **nā mrīesi gelhitai ātehabu**

or **nā mrīesi gelhitesī habu**

or **nā mrīesi gelhitasī esse**

I think my son won

REMARK.—In the same sense are the affixes **ātiwa** or **wa** used.

**evasi wānesatiwa**

I suppose he comes

6. THE AFFIX **summi**.

This word is commonly used instead of **he'emu** (look, indeed).

**hē'mude hījatee summi**

look there, I gave it indeed

**nīnu tagga ahi wānai summi**

look, you must come quick

**ē kōḍi hāree kādiya summi**

the price of that ox is very high indeed

7. THE AFFIX **nani**.

This word is affixed to a verb and has the meaning :  
it is of no use to wait, therefore.

**evasi hījuusi hanno nani**

he does not give, let us go therefore

**wāuri dehe tinno nani**

they are not coming, therefore let us eat

**pistuusi hīnonani**

he does not relax, let us give therefore

**hommel hījoonani**

I do not pay at-all

**ēnaataki haspi ānaida, hījainani, ōmu**

why are you quarrelling ? I give already, take it

**hīno naningo**

all right, let us give it

**pāsa takka hiha mazze, hātenaningo**

I paid five rupees (but it is of no use), it died

8. THE AFFIX **ke**.

The word **ke**, affixed to a word, means :—they say, it is said (dicitur).

When Konds relate a story, this word is affixed nearly to every word and sounds very unpleasant.

**hījanésike**

he will give, they say

**sāta zāna daiingake, roosi kanka guḍilake  
roosike rī krīka bērake, ro mrīesike  
kodḍanga sottake, ro mrīesike ri keska  
kollake, roosike klā'ni wāna gattaske  
roosi rāzu wāna gattaske, roosi gohi  
wāna gattaske aha mazzerike**

There were once seven brothers, one was blind, one was deaf in both ears, one son was lame on his legs, one son was weak in both arms, one had the figure of a tiger, one was a serpent and one was like an iguana.

9. THE AFFIXES **da** and **ka**, etc.

The word **da** is very commonly used to address a man, and the word **ka** is used to address a woman.

**wāda**

come boy, man

**wāka**

come girl, woman

To address persons in the plural number the affixes **erida** and **erika** are used, or the verb put in the plural number.

<b>wā erida</b>	come men
<b>wā erika</b>	come women
or <b>wādu da</b>	come men
<b>wādu ka</b>	come women

Various affixes for addresses of more politeness are : **ango, ngo, asi, ersi, anga, eringa**

**wādungo**                      please come

**Gauru hijaasi,**              Gauri, please give

**Gauru koddeerisi,** Gauri, please take it

„ **ēneerisi,**              Gauri, please take it

**ango ! Sitati Gauruteri wāeringa**

eh ! you Sita and Gauri, please come !

**evari wāteringa**

they came (respectfully)

**evari wāterikinga ?**

did they come

**wāterisi**

they came (respectfully)

**hijateriesi**

they gave ?



10. THE AFFIX **le**.

This word is very commonly used as an affix to express certainty.

**ninge ēnaataki bizāra, bizāra kījaani,  
ninge hījai lē**

why are you sorry, don't trouble me, I certainly  
give

**wānesi le**

he comes certainly

## V.

## ONOMATOPAIC TERMS.

1. There are certain words which have no actual meaning, but which represent some particular sound or some particular sensation.

**nīnu ī kamma kēpamiz̄zihe, ēnaataki  
nīnu dalladalla trīkidi ?**

when I told you to do this work, why are you  
trembling so much ?

**evasi haẓẓiwaha kizowi wessalie rarra  
inzihi kakheri**

when he came and made fun, they laughed so  
loud

**evasi maramara ātesi**

he got dirty ; he was troubled

**zerre merreti kamma kīda**

is this not an impossible work ?

**lebbelebbe ahi zōlki āderi, ningadu, kam-  
ma hēradu**

you talk uselessly, stop talking and join the  
work

**rāzu sollosollo izze (sorresorro)**

the snake is rattling

**ijaska lebbelebbe ānu**

women are gossiping

**māne gezza gezza gezza āha nenza man  
neri**

all is full of men

**olleolle hījai (ōdeōde)**

I give constantly

2. Sometimes another word, which has a different special meaning, is added to a noun to give a particular idea. The first noun then loses its original meaning.

**arna zāda koḍḍitee**

I bought grains (and forest)

**ēju kūdu miha wāmu**

bring water (and rice) to pour

**himbori dukki huḍḍā wāmu**

come after dressing

**kla'li doweli ta'mu**

bring beal and a knife

**kuza dēruki hannomi**

we go for vegetables

3. The word which has to express a particular sensation is sometimes doubled.

**kekējuta kiihi ūphe ōneri**

with all hands, they took it carrying away

**roroosi** = one by one

**ririari** }  
**riariari** } two by two

4. The present participle is very often doubled to give the verb a special force.

**lāgi lāgi hazzeri**

they went scolding

**hazzi hazzi lāgiteri**

she scolded when they were going

**hotti hotti torgiteri**

running they fell

**torgi torgi litteri**

they wept, when they were falling

**lihi lihi wāteri**

they came weeping

5. Some adverbs are used to "express" a special sensation.

**pottoninga hātesi**

he died suddenly

**evasi zōna zēngu tikhimazzati leddeninga  
pinzitee, lappuninga astee, tobboninga  
tattee**

when some one was gathering zonna, I sprung  
quick, got him quick and brought him quickly

6. In some instances a word is sometimes repeated. The first consonant with its following vowel is then changed into **gi**. This expression sometimes implies a certain despair or disrespect.

**imbaa weska hillau giska hillau**

here is no wood, nothing

**nange rānda hillee ginda hillee**

I have no rice, nothing

**kokasi hilluusi gikasi hilluusi**

there is not even a boy

**imbaa tāju, gīju hillee**

here is no place, nothing

**zīju hillee, gīju hillee**

there is no way, nothing

## COMBINATION OF TWO WORDS.

When two words are to be united, of which the first is ending and the latter beginning with a vowel, these two vowels generally get united into one, according to the following rules.

REMARK.—1. This combination is not so commonly used as in the Telugu language, as the Kuvi language is used to have two vowels staying close together.

Common rule is as follows :

i and i change into i

e „ i „ „ i

i „ e „ „ e

e „ e „ „ e

a „ e „ „ e

u „ u „ „ u

REMARK.—2. Sometimes the vowel of first word, sometimes of the latter, prevails.

1. When vowel of the latter word prevails.

**evasi hittesi inzihi** = **hittesinzihi**

he gave

**kōdi hāte inzihi** = **hātinzihi**

the ox died

<b>ī kamma kēpiti ēnataki</b>	<b>= kēpitenataki</b>
why did you do this work ?	
<b>ēdunga ēndamu</b>	<b>= ēdungēndamu</b>
play games	
<b>takka ēnaataki</b>	<b>= takkenaataki</b>
why a rupee	
<b>ēju uttesi</b>	<b>= ējuttesi</b>
he drank water	
<b>īja wāne eẓzela</b>	<b>= īja wāneẓzela</b>
when comes the mother	

2. When the vowel of the first word prevails.

<b>mā āba</b>	<b>= māba</b>
our father	
<b>mā īja</b>	<b>= māja</b>
our mother	
<b>mā izzo</b>	<b>= mazzo</b>
our house	
<b>mī āba</b>	<b>= mība</b>
your father	
<b>mī īja</b>	<b>= mīja</b>
your mother	
<b>mī izzo</b>	<b>= mizzo</b>
your house	
<b>ro izzotari</b>	<b>= rozzotari</b>
people of one house	

**hē āba** = **hēba**

look ! father

**hē ēja** = **hēja**

look ! mother

REMARK.—The Kond is using the word **āba** (father) mostly if he is addressing his father, but if he is talking about him to other people, he calls him **tanzi**. The word **talli** (mother) is not used in singular form, but only in combination with **tanzi**, as **tallitanziska**, parents.

3. Other vowels, which are not given in the above written table, are pronounced separately although they are staying side by side.

**patka assiwaha**

bringing fruits

**ēdi aanaha**

except this

**hāgu āte**

clouds arose

**bahe lōku āneri**

they became many

**hao, oa ōzitani**

yes, take away this nice thing

4. Change of vowels, when another is affixed.

This changing of vowels is a peculiarity of the Kuvi language and has no similarity in Telugu. When a

verbal termination or any termination is affixed to a verb or any word, the final vowel takes the same sound as the affixed one.

<b>hille</b> usi	changes into	<b>hilluusi</b>	(he is not)
<b>namma</b> o	„ „	<b>nammoo</b>	(I do not believe)
<b>ezzela</b> e	„ „	<b>ezzelee</b>	(when)
<b>lakka</b> e	„ „	<b>lakkee</b>	(therefore)
<b>zādata</b> e	„ „	<b>zādatee</b>	(in the forest)
<b>kēpa</b> o	„ „	<b>kēpoo</b>	(I do not)
<b>kēpa</b> e	„ „	<b>kēpee</b>	(she does not do)

EXCEPTION.—1. The word **ronda** (one thing) and **rinda** (two things) changes the vowel **a** into **i**.

**ronda** into **rondie**

**rinda** into **rindie**

The forms **rondee** and **rindee** may be also used.

EXCEPTION.—2. When the first vowel forms the root of a verb, it cannot be changed.

<b>wā</b> a	come
<b>wā</b> o	I do not come
<b>wa</b> usi	he does not come
<b>wā</b> e	she does not come
<b>kī</b> o	I do not do
<b>kī</b> a	do
<b>kī</b> nsi	he does not do



<b>kī e</b>	she does not do
<b>hō o</b>	I do not go
<b>hō usi</b>	he does not go
<b>hō e</b>	she does not go
<b>hō a</b>	go
<b>we o</b>	I do not beat
<b>we usi</b>	he does not beat
<b>wee</b>	she does not beat
<b>wea</b>	beat

5. Changing a short vowel into a long one is very common. Words so changed receive a comparative or superlative sense.

<b>izīzi kokasi</b>	a small boy
<b>izīzi kokasi</b>	a very small boy
<b>izasi</b>	a little one
<b>izasi</b>	a very small one
<b>izāni</b>	a little
<b>izani</b>	a very little
<b>kozzeka</b>	some
<b>kozzēka</b>	a little
<b>izzeka</b>	a little
<b>izzēka</b>	a very little

6. Changing a vowel into another to express a greater distance or duration.

<b>imbaa</b>	here
<b>embaa</b>	there
<b>umbaa</b>	farther there

<b>hūmbaa</b>	}	very for, there
<b>hēmbaa</b>		
<b>ivasi</b>		this man
<b>evasi</b>		that man
<b>uvasi</b>		that man (farther away)
<b>hūvasi</b>	}	that far away man
<b>hēvasi</b>		
<b>izzai</b>		so little
<b>ezzai</b>		so little as that
<b>uzzai</b>		so little as that (a little farther away)
<b>hūžai</b>	}	so little as that far away thing
<b>hēžai</b>		

7. Changing the verbal participle last vowel **i** into **ē** or **ō** to denote duration.

<b>kēpi manneri</b>	}	they are doing
<b>kēpē manneri</b>		
<b>kēpō manneri</b>		

8. Changing the vowel **e** into **a** to denote a generality.

<b>bāhēteri</b>	all men (near)
<b>bahētari</b>	} all men (on the whole earth)
<b>bahētateri</b>	
<b>mīmbu bahēteri imbaa mannadu</b>	
you all stay here	
<b>evari bahētari embaa mannampari</b>	
those all may stay there	
<b>wālateri</b>	many (here)
<b>wālatari</b>	many (there)

## PHRASES.

pērha ōtesi kōḍinga	he drove the oxen away
perha ōtesi walli	he lifted up the stone
trāju zēspikihi rittesi	he fell heels over head
nange rāha hōtane	I am rejoiced
wāla santati hāḍanga	useless words
	తేని పోని మాటలు
ī mrānu dēkinesi	he carried the tree
ī ḍōka zūḷinesi	he carried the pot (upon the head)
bitriti hāḍa	the internal sense
ēnai mahāke	(యేమిదో గాని) who knows !
hunna (సున్న)	emptiness, nothing ; used as noun
nānu hillaā hunnata	(నేను లేనప్పుడు) when I was not here
ē illu hunna aha manne	the house is empty
mā hunnata waha maz- zeri	they came, when we were not there
westāni } westanani }	wenzai
wenzanani westai	I hear the spoken (thing) (what has been said)
	I tell the asked (matter) (I give the information called for)
wenzaanani weh'o	I do not tell, what is not asked

<b>messali hazzee</b>	I went to see
<b>zinnikijali</b> „	„ „
<b>hendali</b> }	
<b>henga</b> } „	„ „
<b>hērikījali</b> „	„ „
<b>bēzali</b> „	„ „
<b>meska</b> „	„ „
<b>paitesi</b> he beat	<b>hāie paitesi</b> he killed
<b>wētesi</b> he beat	<b>hāie wētesi</b> „ „
<b>pahitesi</b>	he fell heels over head
<b>trāju zēspikihi pahi</b>	
<b>rittesi</b>	he fell head over heels
<b>pātalāngitesi</b>	he fell on his back
<b>ōzakerhi rittesi</b>	he fell on his side
<b>kahi hazzu</b>	go to play
<b>kahi hazzu</b>	they (females) went to play
<b>kaha hazzu</b>	after play, they went away
<b>izzāi hazze</b>	a little is gone
<b>īzai hazze</b>	the little one (fem.) is gone
<b>leema ezzāni tammu</b>	bring me a bit, (as much as a finger's nail)
<b>izzona nange hījamu</b>	give me a little
<b>ro bonda ēju hīja aba</b>	give me a little water, sir, (a drop of water)
<b>ro bonda zāju hīja</b>	give me a little sauce,
<b>akē</b>	madam!

ro kāḍu bonḍa hīja adē	give me a little brandy, Sir
izzeka ūṇa, so little	so less (only a little bit)
izzeka ūṇa hījadi	do you give only such a little

## ON MUCH, MANY, MORE.

hāra zāna wāteri	many people came
hāreka zāna wāteri	„ „ „
gaḍḍu zāna wāteri	„ „ „
gaḍḍuē hittesi	he gave much
hārekee hittesi	„ „ „
hārona hittesi	„ „ „
hāronee hittesi	„ „ „
agāda hittesi	he gave more
ezzona hittesi	how much did he give

---

bellee nanni	(అంతకన్న) very well
zēnu kērmu	turn back
nāpo mūmbu kēpa	turn your face to me
ōṇa kērmu	turn aside
tīni totto kērmu	turn to the right side
tēbri totto kērmu	turn to the left side
ī gāḍeka takie kījada	give it to me now
nōro wahimanneri	people are coming
wēḍa tumbite	the sun set

wēda hazze

the sun set

wēda klūte

,, ,, ,,

wēda medite

,, ,, ,,

wēda rēte

,, ,, ,,

wēite

(తెల్లవారింది)

it dawned

wēda hōte

the sun rose

wēda engite

,, ,, ,,

ēnarātihe mingēnai whoever is there, what  
does it matter to you ?

ēnarizzihe }  
ēnarātihe } ōḍēnai or mingenaataki  
ēnarātiwa }

whoever is there, what does it matter to you ?

ē pusponi imbatie mutte the story is at an end  
herewith

uzzeka heotasi

అంత దూరపువాడు

rozzeka heotasi

కొంత దూరపువాడు

izzeka heotasi

ఇంత దూరపువాడు

} a man, who is so far

ēnarātiwa hilluuri

nobody is there

nina a wētateriki ? ueda } (కాదే)  
ueka }

have they beaten you ? No.

evasi assuli nehasi

he is really (permanent) a good man

**assuli bangāra da ?**

is it pure gold ? man

**sonna lehetasi**

a man like gold (as good  
as gold)

**kaha gattasi }  
kaha gattasi ae }**

a very bad man

**nehikihi zōnginesi**

a man who rules well

**kōju hīpangani zōngamanne**

the hen keeps the little one under her wings

**ī ōḍu tarzanesi**

the king rules badly (scrat-  
ches)

**kōju tarzine**

the hen (does not protect  
its chickens but) scrat-  
ches

**evasi nehikihi āstan-  
asi**

he is a good listener

**evasi nehikihi astan-  
asi**

he is a good catcher

**nī uppareemā ida hallee kēpitee**

నీకొనముగదా ఇదంత చేసినాను

of course I did all this for you

**onputa rīnai**

to remember

**onputa wānai**

” ”

**onputa hōtanai**

” ”

or **onpinai**

” ”

**kamba tuh'nai**

to ripen

**māza tuh'nai**

to ripen

**metha tuh'nai**

to throw away

<b>panda tuh'nai</b>	to send
<b>tinza tuh'nai</b>	to eat
<b>tūnha tuh'nai</b>	kill, cut
<b>ēni rāha ēni baha</b>	what joy !
<b>nānu imbaa rootee mazzihe</b>	
if I am alone here	
<b>nānu imbaa rootee izzihe</b>	
if I am here alone	
<b>nānu imbaa rootee ātihe</b>	
if I were here alone	
<b>wāhi māi</b>	I am coming
<b>wāhi māi</b>	I am tired
<b>wāhu ahi māi</b> }	
<b>mimbu ēnaa āuderi</b>	it does not matter to you
<b>nī hāda bōha hanneko</b>	your word is useless (your word is falling down)
<b>izzo okko pātati hōtwi</b>	they went into the house
<b>kīneri</b>	from the back
<b>kējuti badga</b>	a walking-stick
<b>kanka addemika</b>	spectacles
<b>izzoti pannu</b>	house tax
<b>ījōna</b>	this year
<b>rāndu</b>	the last year
<b>hāki wāte</b>	the death came (that means : he lost his case
<b>hānaī wāte</b>	to die came (your business is at an end)



**hāni wāte** }  
**hāha mannesi** }

death came (he died really)

**hilleie** }  
**hillalie hillee** }

లేవలేదు, not at all

**jādeka manzaha**

staying for a moment

**wēḍa wāte**

the sun came (not వచ్చి

నాడు, as in Telugu)

**lēnzu wate**

the moon came

**nīedehe**

a little while

**nīetie**

from now

**āzitie**

from now

**nīnzutie**

from to-day

**ī kamma ānilehe meh'mu ēḍāju ātihe hommu**  
**hīmu**

see that the work is done, and after it has been done  
 give money

**nānu nī muhe karma ājatilehe nīnu zakke**  
**āmu**

as I had mercy upon you, so also do you

**ninge karma ānilehe tōstamu**

show that you have mercy

**paradu pā'deri**

search and you will find

**rondi eẓzeka kihi kēpinai**

according to one size to do (to do exactly)

**ē gīja tani hījata ittakoḍḍite gāni wēkhee**

she keeps that saying in her mind, but does not  
 publish it

**evani lekkeese, patuuse anda ātee**

I was mixed up with his fate, with his destiny

**bizza mattitomi** we sowed seeds (ဆလ္လံ)

**ēju zallitomi** we sprinkled water (ဆလ္လံ)

**ro hāḍa zallitee** I spoke a word

**rāha hazze** the joy is over

**rāha raha hazze** the joy is over

**ninge nammakomi hillāape**

you may not believe

**ninge nammakomi hillaapomi, hannomi**

we may not be faithful to you, therefore we go

**mazzihe hījadi, hilla atihe hījuudi**

if you give, well, if not, never mind

**ēski** the thirst

**eski** uphill

**zēspi** downhill

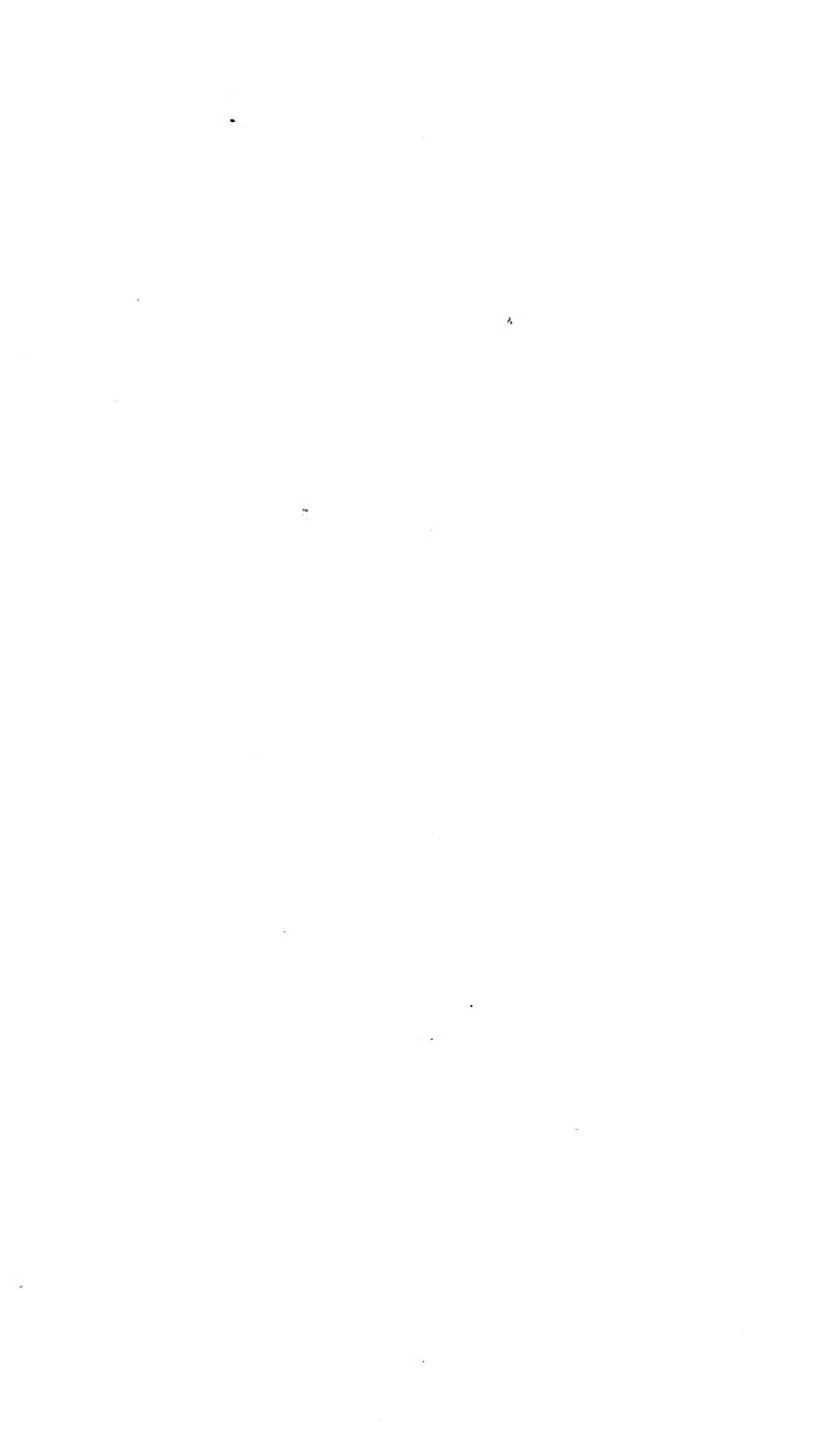
**ūski** the desire

**nōne** it pains the mind

**nōjane** it pains in my mind

**bīsa** the pain (in the body)





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